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The
CHRISTIAN CENTURY

Published Weekly

World Government—Or Else!
An Editorial

The United Church Crusade
By E. Stanley Jones

Fjellbu Visits America
By Henry Smith Leiper

Whose Holy Land?
By Robert Root

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In This Issue

E. STANLEY JONES

recently completed a tour of more than thirty principal American cities in the interest of the reunion of evangelical Christianity. Dr. Jones spends approximately half of each year in the United States and the other half in India, where he was a missionary for many years. He is now on the way to India for the first half of 1948. When he returns to this country, he plans to resume his crusade for church union in another thirty cities. Dr. Jones was elected a bishop of the Methodist Episcopal Church in 1928, but resigned to continue his missionary work. He first won world recognition with his 1925 book, *The Christ of the Indian Road*, of which more than 600,000 copies were sold. It has been translated into 20 languages.

HENRY SMITH LEIPER

is executive secretary of the American committee for the World Council of Churches. He was a missionary to China from 1918 to 1925 and was associated with the missionary interests of the Congregational churches until 1930. After that time he joined the staff of the Federal Council of Churches, with special responsibility for relations with churches abroad. In 1945 he was appointed ecumenical secretary of the Federal Council and executive secretary of the American committee for the World Council. He is the author of several books. His home is in Leonia, N. J.

ROBERT ROOT

served for some time on the public relations staff of the World Council of Churches in Geneva. Before that he was an editorial writer for the *Des Moines Register*. He is a member of the Congregational Christian denomination. Mr. Root is now in the Near East and expects to return to America after visiting India and the Far East.

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The CHRISTIAN CENTURY

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January 14, 1948

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Calendar of Coming Events

Jan. 12-14. Association of American Colleges, Commission on Christian Higher Education, National Protestant Council on Higher Education, Annual Meetings, Cincinnati.
Jan. 12-14. Missouri Ministers' Convocation, Warrensburg.
Jan. 12-14. National Religion and Labor Foundation 15th Anniversary Conference, Pittsburgh.
Jan. 13. New York Institute for Religious and Social Studies; Ben Zion Bokser, R. M. MacIver, speakers.
Jan. 13-15. Federal Council of Churches Executive Committee, Atlanta.
Jan. 13-15. Southeastern Regional Interchurch Convocation, Atlanta.
Jan. 18. Charles Street Forum, Boston; Pitirim A. Sorokin, speaker.
Jan. 18. Chicago Sunday Evening Club; Rabbi Ferdinand M. Isserman, speaker.
Jan. 18. Ford Hall Forum, Boston; Henry C. Wolfe, speaker.
Jan. 18-20. Anti-Saloon League of America National Convention, Pittsburgh.
Jan. 18-20. New York State Council of Churches Second Annual Churchmen's Legislative Assembly, Albany.
Jan. 18-25. Annual Week of Prayer for the Unity of Christendom (World Conference on Faith and Order).
Jan. 19. Institute of Religion, United Church, Raleigh, N. C.; Ethel J. Alpenfels, speaker.
Jan. 19-23. Annual Ministers' Week, Emory University, Atlanta.
Jan. 19-23. Quillian Lectures, Emory University, Atlanta; Albert C. Knudson, speaker.
Jan. 19-23. Sam Jones Lectures, Emory University, Atlanta; W. E. Sangster, speaker.
Jan. 20. New York Institute for Religious and Social Studies; Adolph A. Berle, Jr., Ben Zion Bokser, Howard E. Wilson, speakers.
Jan. 20-23. Administrative Committee, World Council of Churches, Geneva.
Jan. 20-21. Virginia Council of Churches Annual Convention, Richmond; Ivan M. Gould, Charles Clayton Morrison, speakers.
Jan. 21-22. New York State Council of Churches Annual Meeting, Albany.
Jan. 24-27. National Lutheran Council Annual Meeting, Richmond, Va.
Jan. 25. Charles Street Forum, Boston; Walter G. Muelder, Lewis H. Weinstein, speakers.
Jan. 25. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 25. Ford Hall Forum, Boston; Anna Louise Strong, speaker.
Jan. 25-Feb. 1. Youth Week; Theme: "Jesus Christ Is Lord."
Jan. 26. Institute of Religion, United Church, Raleigh, N. C.; Vera Micheles Dean, speaker.
Jan. 27. New York Institute for Religious and Social Studies; John C. Bennett, John Frederick Lewis, Jr., Richard P. McKeon, speakers.
Jan. 28. National Stewardship Institute, Golden Rule Foundation, Annual Meeting, New York city.
Jan. 31. Conference on Christian Vocations, Chicago.
Feb. 2-4. New York State Pastors' Convocation, Syracuse.
Feb. 2-4. Pastors' Conference, University of Dubuque; Julian Price Love, Joseph R. Sizoo, speakers.
Feb. 8-14. Annual Meeting. International Council of Religious Education. Grand Rapids, Mich.
Feb. 15-March 7. United Church Canvass Spring Campaign.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

WHAT ROLE shall the United States play in world affairs? What party will administer the government of the United States during the next four years? In the light of the answers it thinks the American people will give to these two questions, the third session of the 80th Congress will determine its course. Since it meets at the beginning of a presidential election year, domestic politics will weigh heavily in the decisions which Congress must make on European and Asiatic reconstruction, on universal military training, on labor and tax legislation. While the results undoubtedly will leave much to be desired, the fact that this Congress must take carefully into account what the people desire is not the unmixed misfortune which some commentators proclaim it to be. This is still a democratic nation, and its government must periodically return to the people for a renewal of its mandate. Failing this, it must make way for another. During the period of this session, therefore, Congress will be more interested in the popular will, and more responsive to it, than it has been for a long time. If its actions are on a low level of opportunism, it will be because that portion of the public which wants something better does not make known its mind.

80th Congress Begins Its Third Session

California Legion Raiders Fined

INCIPIENT American fascism, taking cover in the regalia of veterans' organizations, received a salutary rebuke a few days ago when a California judge found twelve members of the Glendale American Legion Post 127 and a newspaperman guilty of violating the election code and disturbing the peace. The case grew out of a raid made on the home of a citizen in La Crescenta one night in November. The legionnaires marched into the house, declared their suspicion of the "Americanism" of those present, and ordered the company to disperse. Unfortunately for the raiders, the meeting, instead of being that of some Communist-front body, as alleged, turned out to be that of a Democratic party club. And the householder, instead of knuckling under, defied the raiders and later brought suit. The verdict of Judge Kenneth A. White inflicted fines of $150 or 75 days in jail and an additional $100 or 50 days in jail on the former publisher of the Glendale newspaper and the Legion member who admitted costuming the other legionnaires for their raid. Lesser fines or jail sentences were assessed against the other legionnaires, including the post commander, but most of these were suspended. The verdict has been appealed. Higher courts may reverse the Glendale justice, but such quick action to defend the civil rights of citizens in southern California should have a restraining effect on groups elsewhere who may be tempted to ride roughshod over constitutional protections in order to enforce their own ideas of what an American should think and say and do.

Greek Contest Grows More Bitter

LATEST DEVELOPMENTS in Greece are more confusing than ever, but they at least show that the tension there is growing rather than diminishing. Some sort of showdown, or explosion, seems not far away. On the Russian side (why not be candid and discuss the Greek situation in terms of its real elements?) a "free Greek" government has finally been proclaimed by the Communist guerrilla leader, General Markos Vafiades. This constitutes a bid for recognition as the government of Greece from the neighboring Russian satellite nations. Such recognition would open the way for every imaginable kind of gun-running and intervention according to the familiar "foreign legion" pattern. It might also lead to the often forecast Balkan federation of Communist-dominated nations. This Russian move has been countered from the American side by diplomatic and military action. Undersecretary of State Lovett has warned the Russian satellites that if they recognize the "free Greek" government "this step would have serious implications." Mr. Lovett leaves to the imagination of Marshal Tito and his friends what those "implications" would be. At the same time the American military mission, which is now "advising" at every divisional headquarters of the Greek

army, has pepped up that force sufficiently to repel an attempt by Markos' guerrillas to capture the little mountain town of Konitsa and make it the capital of the "free Greek" government. This sudden activity is probably to be read as an effort by the Greek army's higher command to prove that the $300,000,000 sent it from the United States last year—including 47 shiploads of military equipment—has not been utterly wasted, and that the army of 140,000 men is not entirely helpless before 20,000 guerrillas.

What's the Next Move In Greece?

DESPITE THE REPULSE suffered by Russia's pawns at Koritsa, it is evident that something will have to be done soon to rescue American policy in Greece. The $300,000,000 so reluctantly appropriated by Congress last spring is almost gone; the Konitsa setback has not materially diminished the ability of the guerrillas to terrorize and control most of the country; President Truman knows how close the doctrine which bears his name is to collapse in the first country where he has tried to apply it. More money, much more money, will have to be poured into Greece. Perhaps more troops will also have to be sent there. That may be the meaning of the recent dispatch of marine battalions to the eastern Mediterranean. But will Congress, already sniffing at everything it suspects may be an "Operation Rathole," appropriate? Rumors abound that the Athens government will turn to the U.N. and ask *it* to put pressure on American congressmen. This on the theory that a plea for more millions will have more persuasive power if it comes from the U.N. than if the state department sponsors it. Whether such tactics will be employed by the Truman administration, or will work if they are, remains to be seen. But while all this is going on, the question remains unanswered whether Russian forces are to take part in the partition and policing of Palestine. If they do, and the Red army is thus placed almost within sight of the Suez canal and athwart the oil pipe lines from Arabia, the Truman policy of pouring out millions to contain Russia on the Greek border will look like one of the silliest examples of confused thinking and action in the history of modern power politics.

Whitehead, Mathematician And Philosopher

ALFRED NORTH WHITEHEAD passed with the passing year. He would have been 87 within a few weeks. English by birth and education, he taught and did research in mathematics for 39 years at Cambridge and in the University of London before he became a professor of philosophy at Harvard in 1924. His eminent pupil, Bertrand Russell, was his collaborator in writing an important book on mathematical theory, but the views of the two men on philosophy diverged widely. The mathematical approach to the problems of philosophy suggests the classic cases of Descartes and Leibnitz; but the parallel must not be pressed too far. Whitehead's system of thought was one of the many types of "realism," a term too protean to be of much value as a classification; but it describes his insistence that an objective world really exists outside of our experience. He saw the universe as an organism rather than a mechanism—"more like a great thought than a great machine." This made a place for God and for human freedom. The exactness of mathematical prediction does not apply to concrete reality. The structure of organic entities governs the behavior of their parts, and mental states are a feature of man's organism. The atoms which compose man's body therefore do not move under strict physical law to determine the actions of the man; more truly, the man controls his constituent atoms. Thus Whitehead, beginning with what seems the most rigid of disciplines, developed a liberating philosophy the total tendency of which was to justify man's claim to moral freedom and his affirmation of the reality of spiritual values.

Lutherans Skittish as Amsterdam Nears

DR. S. C. MICHELFELDER, executive secretary of the Lutheran World Federation, has warned against the efforts of "ecumaniacs" at Amsterdam next summer to make a "purée" of the World Council "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians and so forth will all lose their identity." "Let the World Council of Churches," cries Dr. Michelfelder, "be a council of churches. As churches we can work and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word." Why in the world should as good a man as Dr. Michelfelder turn loose a deliverance of this sort just now? The danger at Amsterdam, as he well knows, is not that any such "purée" will be cooked up, but that the various communions, in their anxiety lest their confessional sovereignty be invaded, keep each other at such a distance that no effective cooperation can be achieved. We can only interpret this attempt to conjure up an imaginary danger as evidence that Dr. Michelfelder, who has lived at Geneva close to the heart of the ecumenical development, believes that his fellow Lutherans are still afraid that in some undefined and indefinable way their Lutheran heritage will be undermined by the very act of attending the Amsterdam proceedings. By warning against something which he knows cannot possibly happen at Amsterdam, perhaps the Lutheran executive secretary hopes that, when this "danger" is dispelled, his Lutheran brethren will, in relief and new assurance, press forward to more active ecumenical fellowship in the World Council.

Wallace to Run as Independent

FIRST press reactions to Henry Wallace's announcement that he would run as an independent candidate for the presidency deal largely with the effect such a third party effort may have on Mr. Truman's chances for reelection. Will the Wallace candidacy take enough votes from the Democrats in such states as New York, Pennsylvania, Illinois and California to throw them, with their heavy representation in the electoral college, into the Republican column? In 1924 a third party ticket headed by

Senators LaFollette and Wheeler, which had more of a pledged labor support than Mr. Wallace now has, polled more than 5,000,000 votes without turning Coolidge (another "accidental" President) out of the White House. So the Wallace candidacy may not make the outlook for President Truman as black as many newspapers now say, or the election of a conservative Republican nominee as certain as they predict. It's still a long time to the first nominating convention next June, and a longer to November. Better wait at least another three months before trying to gauge the political effect of the Wallace defection. At present it is more important to consider its effect on the nation's policies. Mr. Wallace says that his fundamental purpose is to offer American citizens a peace program to vote for, and that both the old parties will come down to November's hour of decision with programs that will eventually mean American involvement in a Third World War. A charge of this sort might convince Mr. Truman that the administration's overseas policy requires re-examination in order to blunt the edge of the Wallace attack before election day. If the old parties leave the independent as the *only* peace candidate, then, despite all the efforts the Communists will undoubtedly make to bestow on him their kiss of death, he may nevertheless blast the national political situation wide open.

What Will the Wallace Platform Be?

WHILE Mr. Wallace's official platform will not be formulated before April, the speech in which he announced his candidacy made clear the specific issues on which he intends to bear down. It was a good speech, even though the Chicago radio station over which it was delivered tried to keep it from the people of the middle west by switching it off the air. It made seven main points—five of them in the form of terms which the former vice-president said he had presented to Democratic party leaders as the price of his continued support, only to have them rejected. These five were: (1) Repudiation of universal military training; (2) elimination of the controlling influence now exercised in the administration by the "Wall Street-dominated, military backed group that is blackening the name of American democracy all over the world"; (3) curbs on monopoly profits; (4) preservation of American living standards; (5) an end to attacks on the civil liberties of American citizens. Along with these five demands he bracketed a blistering attack on the mischief still being done by the Truman Doctrine, with a call for its repudiation and abandonment, and a proposal that the purposes of the Marshall plan be attained by working through a U.N. body to carry out a five-year plan that could not be regarded as a weapon in a "cold war" against Russia. This is where Henry Wallace started his campaign. At this writing, there seems to be something of a stampede to get away from his vicinity on the part of the sort of "liberals" who hope that they may get a nomination or an appointment from the old-line parties. The labor unions, with their tradition of playing the two parties off against each other, are also declaring their lack of interest. But a platform of that sort, if Wallace sticks to it and hammers it home, may arouse a lot of interest among plain American citizens before next November.

Burma Granted Its Freedom

AFTER MORE than a century of British rule, Burma became an independent nation on January 4. The significance of this event reaches far beyond the decline of the British empire. For the people of India, whose fate was associated with that of the Burmese until the two countries were separated in 1937, the liberation of their neighbor is a momentous occurrence. It not only confirms their determination to work out their own destiny, but it gives them an ally to the east with a population of 17 million. For China, the freeing of Burma removes the threat of invasion from the southeast and opens a bridge to India. But the greatest effect of the Burmese attainment of independence will be felt in southeastern Asia. The people of the Philippines, Indo-China, Siam, Malaya and the Netherlands Indies are closely related to the Burmese by ties of race, religion, culture and history. Independence for Burma will intensify the strong nationalism of all these countries. It is not too much to say that it provides a forecast of freedom for this entire area. Beyond that, it presages much closer cooperation between these peoples than has ever existed before. The first steps in the direction of a common front toward the rest of the world were taken at the inter-Asian conference which was held in New Delhi last March. Whether this coming federation will cooperate with the rest of the world in the attainment of peace and prosperity will depend in large part on whether the retreat of imperialism elsewhere is as orderly and wholehearted as the American and British retreat from the Philippines, India and Burma. It also depends on whether Russia and the United States can sufficiently restrain elements originating in their competing ideologies which seek to take advantage of the inevitable weakness of new governments for their own benefit.

Are Schools Free In New Mexico?

WHAT HAPPENS to the freedom of the public schools in an American community where the Roman Catholic Church has power to impose its educational standards? One answer to that question is available in Dixon, New Mexico. According to a statement of the Free Schools Committee, whose address is Box 45 in that little town, it has so far been impossible for the citizens of Dixon to maintain a public school, in spite of extraordinary efforts to that end. A few years ago the public schools were abandoned and their equipment and pupils moved into Catholic buildings on Catholic property. "An expensive W.P.A.-built structure with over $2,000 worth of oak flooring stands today without roofing, its doors are ripped off, windows broken out, the fine hardwood floor buckling from moisture—the result of neglect and vandalism." Five nuns and five lay teachers are teaching the children of the community. In this county the church benefits to the tune of $65,000 a year paid to nuns in salaries from public funds. The committee says that 122

nuns are on the public school payroll in the state and that the church gets over $250,000 a year in revenue from this source. Dissatisfied with the quality of teaching given by the nuns, the people of Dixon have recently raised money to build a five-room public school. When this school was ready for use in the fall of 1947, they were informed that the principal of the school would be a nun and that some of the teachers would be nuns. They protested without avail. The county school board refused to hear their complaints. The state board of education was waited on by fifty citizens from the town. It heard only one, and denied witnesses a chance to testify. Four Dixon taxpayers have filed suit in the district court. Persons who desire to help free the schools of Dixon from clerical domination can reach the committee at the above address.

World Government—or Else

NOT LONG AGO Albert Einstein, in an interview reported by Raymond Swing in the *Atlantic,* said that "since the completion of the first atomic bomb nothing has been accomplished to make the world more safe from war, while much has been done to increase the destructiveness of war." There is our situation in a nutshell. A gigantic new force has been unleashed. It is, in fact, so gigantic that there are no words available by which its dimensions can be made plain. This new force was initially used for destructive purposes. So far, major attention is being given to methods of increasing its destructiveness. While representatives of governments wrangle endlessly over means of repairing the damage done by the recent war, and flounder in futility, the destructive potential of atomic and biological weapons has been rapidly increased. Dr. Einstein is credited with estimating that an atomic war fought now would wipe out two-thirds of the world's population. What it would do after another decade, or two decades, of an atomic arms race the mind dare not contemplate.

I

Despite Einstein's warning, the world situation has continued to deteriorate since he spoke and gives no promise of taking a turn for the better. The atomic arms race is speeding up, as the recent selection of a permanent testing ground for atomic weapons in the Marshall islands showed. The United Nations looks more and more like a madhouse rather than a center for collective action to insure world peace. The two-world concept has had to be accepted following the collapse of the foreign ministers' conference. Governments are thus forced to begin indoctrinating their citizens with the idea that a return to balance-of-power politics—this time a world balance of power—is the best available way to head off almost immediate global war. At every tension point on the map of international politics, the situation is growing more rather than less ominous.

If it were possible to point to a single danger spot on the globe—to Germany, to France, to Italy, to the Balkans, to Greece, to Palestine, to China, to Korea, to Indo-China, to Indonesia, *anywhere*—and say, "See how the forces making for disaster are losing ground; see how the forces making for peace and confidence are gaining!" the spirits of men of good will would be given a tremendous lift. But where is such a place? Where, on the contrary, is the outlook not darker than it was a year ago? The ordinary man has ceased to place any reliance on the reassurances of his national leaders. He cannot see the world steadily or see it whole, but he can see quite enough to convince him that he lives in a world that is going to the devil.

What is this doing to mankind?

Millions—probably enough millions to constitute a majority of all the earth's inhabitants—are so sunk in hunger, homelessness, nakedness, poverty, a brute struggle for mere survival with no expectation of any alleviation, that they have surrendered to despair and apathy. Life has become for them a compound of lies and tragedy, and they have become quite indifferent regarding what is to happen next, or what their own parts will be, for they are fast approaching a state of mind in which death takes on the prospect of a blessed release.

But leave out of account these drugged and beaten ones. What is the world's progress toward doom doing to the rest?

The scientists keep shouting their warnings. They publish pamphlets. They provide the materials for radio broadcasts and films. They address meetings. The Einstein article, already quoted, is a good example. So is the monthly *Bulletin of the Atomic Scientists.* But they are themselves distressed by the decreasing effect of their words. To some extent, this is just another illustration of the old "wolf, wolf" story—with their listeners once again losing credence in the reality of the wolf. To a greater extent, however, we believe that it results from a growing sense of irritation on the part of the general public. The common man is irked at what seems to him the scientist's social irresponsibility for the results of his experimentation. "Why say that it is up to me to save myself and my fellows from the effects of what *you* have done?" he growls at the scientist. "Why call on me to do what I don't know how to do, without telling me how I can do it?"

A dwindling company of determined optimists keep calling for sustained faith in the United Nations. To be sure, the principle of unanimous action by mutually suspicious sovereign powers isn't working out very well in application. Or it has not done so up to this point. But what else is there? The U.N. at least exists, and its charter provides for its amendment. With more faith and grants of more power, who can set limits on what the U.N. may still become as a maker and guarantor of world peace? There are societies and publications and devoted individuals who continue such exhortations. But to the majority this comes close to an attempt at salvation by incantation. And those who raise the incantation are suspected of doing so because, in their dismay, they can think of nothing else to do. The ring of true faith has gone out of their words. It is, as Vernon Nash said in these pages a few weeks ago, too much like "the frantic effort of football cheerleaders who try to keep the home stands whooping it up for their team in the final quarter with the score 65 to 0 against them."

There are a few fools who keep talking up the idea of a preventive war. Some of them are in Washington, and if our experience is any criterion an unusually large number infest the club cars on overland trains. Henry L. Stimson has called this sort of thinking "worse than nonsense," and says that it shows a "hopeless misunderstanding of the geographical and military situation, and a cynical incomprehension of what the people of the world will tolerate from *any* nation." The italics are his, and the comment gains in point as coming from the man who ran the war department during the last war and still thinks the Hiroshima and Nagasaki bombs were justified both morally and politically. The idiots who talk about an atomic attack on Russia solving the problem of world peace entirely fail to see that such a war would produce, in the words of the report on Soviet policy made to the Senate foreign relations committee by experts of the Library of Congress, "not one Rome but two Carthages." Nevertheless, they keep on talking. The loudness of their talk, and their apparent ability to start others talking the same way, make them a genuine menace to the future of the race.

And the rest of us? Henry Usborne, a Labor member of Parliament who recently visited this country, is credited with having said, in commenting on Britain's position caught between the contending policies of Russia and the United States, "When a socialist and democrat sees that the important things like peace and prosperity are determined by two immovable forces outside his or his country's control, then he loses interest in politics and turns to gardening or God." The sneer at the end cannot obscure the truth of the observation as a whole. That is just what is happening to hosts of men and women of good will. Despairing of effectually influencing the course of world politics, they are succumbing to the temptation to give the whole business up as a bad job. Let the political cynics or fanatics do as they please; in any event the outcome will be catastrophe. Meanwhile, what is there better to do than, like Shaw's Black Girl, turn back to cultivating their gardens?

II

This state of affairs is of peculiar importance to the churches, for they are full of the people who should be doing most to bring to pass a peaceful world order and who, as a matter of fact, are most disturbed at their own failure to do so. Yet when it comes to discharging their responsibilities to conscience, they are getting very little help from their church leaders. The positive guidance which Catholic, Jewish and Protestant bodies were bold to essay during the war—remember those "musts" in the Delaware findings!—is sadly lacking now. The fade-out of the World Council's commission on international affairs shows what has happened. So does the contrast between the Christmas allocutions of the pope during the war and his Christmas message this year. In the effort to establish a better world order, church leadership now is offering no more than political leadership. And that is not enough.

The truth is that we are all doomed men—unless something tremendous happens to give a new direction to world affairs. Our present course is cursed with the premonition of disaster—and we all know it, even if we will not admit it to ourselves. Professor Borghese says that at the Princeton bicentennial Arnold Toynbee, discussing what peoples have the best chance to survive World War III, first nominated the Eskimos. Then, remembering their position on the transpolar path across which Russian and American bombers will ferry their loads of obliteration, he quickly amended that forecast to suggest that perhaps the pygmies of central Africa have the best chance. That's where we are heading—to the hope that some isolated and primitive people may be sufficiently overlooked when civilization perishes in frenzy so that the spark of human life may be kept from utter extinction.

This, unless something tremendous happens. What can that tremendous change in direction be? We see but one answer—the establishment of a world government. The subordination of all the independent, jealous, irresponsible national sovereignties that make up our present international anarchy to one common world sovereignty, representative of all the peoples of the world and holding its authority directly over all the peoples. At a later time we will examine the form which such a world government might take. Here it is sufficient to place on record our belief that, unless what Delaware called "an international government, organized and acting in accordance with a world system of law," is established, the fate of civilization and of the majority of mankind is sealed. The road we are now traveling ends in the abyss.

III

We believe that the crisis of humanity demands that the churches shall face this existing international anarchy as it is, shall make its nature plain to those whom they can influence, shall once again declare their faith in a world government as the ground and guarantor of peace, and shall throw themselves with all the resources they can command into the crusade to set up such a government. They must do this to rescue their own faithful members from frustration and their own role in the contemporary world from stultification. Now is the accepted time!

Is the establishment of a world government beyond the bounds of the possible? No. It is beyond the probable, but the fact which we have to face is that the probable is destruction. What must be done in these days of grace which remain to us, however short they may be, is to arouse men to attempt the improbable but possible. That is always the true task of high religion. It was never more so than now, for now the very survival of man is at stake. It is a case of world government—or else. We are convinced that this is man's choice. And we believe that myriads of others, though they may keep silent in fear of ridicule, are likewise convinced.

Are the churches too weak, too timid, too conformed to this perishing world to rise to this effort to bring to pass the improbable but possible? "Unless the cause of peace based on law gathers behind it the force and zeal of a religion," says Einstein, "it hardly can hope to succeed. Those to whom the moral teaching of the human race is entrusted surely have a great duty and a great opportunity. The atomic scientists, I think, have become convinced that they cannot arouse the American people to the truths of the atomic era by logic alone. There must be added that deep power of emotion which is the basic ingredient

of religion." Duty and opportunity! These the struggle to establish a world government places before the churches. How will the churches respond?

Students, What Now?

[EDITORIAL CORRESPONDENCE]

Lawrence, Kansas. January 1.

THE FIFTEENTH quadrennial student conference on Christian missions ended this afternoon, after having been in session for nearly a week at the University of Kansas. In several ways, this "Student Conference on Christian Frontiers" was a world ecumenical meeting. The 1,839 delegates and leaders came principally from the United States and Canada, but 60 other countries were also represented by delegations, some of them of considerable size. The sponsorship of the meeting included the Foreign Missions Conference, the Home Missions Council, the Y.M.C.A., the Y.W.C.A. and 14 denominations. And the subjects considered girdled the globe.

Veterans of the Student Volunteer Movement who attended this conference agree that this generation of students has a more serious Christian faith than any other they can remember. The delegates here were also more accurately informed concerning the world which that faith has set out to save than any preceding student generation. A sizable group of the delegates were ex-G.I.'s whose knowledge of Japan, China, India and other lands no longer distant was more recent than that of many of the leaders of the conference. It was generally true that this first-hand experience has heightened rather than diminished their interest in the world mission of Christianity. Some of them were even heard to insist that the missionary enterprise bears inspection better than do the churches at home.

The conference opened in balmy weather, but before it ended a stinging Kansas blizzard swept the hilltop on which the university buildings stand. Into the storm these students flung no banner like "the evangelization of the world in this generation." They have had their fill of marching behind banners. They know that the gospel must be preached to everybody on earth, and better than their predecessors they understand what will happen if a spiritual foundation is not laid for world community soon. But that knowledge does not result in the noise and panoply of religious imperialism. For this generation it finds expression in a penitent recognition of personal sin and of divine forgiveness and grace and a degree of humility concerning social and national pretensions which would hardly have been intelligible to students a decade ago.

Two examples reveal this spirit. The first is the popularity here of discussions of how to know the will of God, of Bible study, of the practice of prayer, of worship. One night I stood until long after midnight in a classroom crowded with 250 students while they plied Fay Campbell of the Presbyterian Board of Education with these and similar questions: How do we know when we pray that the answer we get is the will of God, instead of being only our own desires creeping up on us? How can we distinguish between the guidance of the Holy Spirit and the voice of conscience? How can I learn to read the Bible so that it will sustain my prayer life as well as influence my other behavior? Is God limited, so that even he was powerless to prevent the crucifixion? If humanity exterminates itself, will not that represent the ultimate triumph of evil?

A second illustration of the attitude of this student generation is found in the conference discussions of people of other nations. The students who met in the seminar on missions in Japan had not only transcended the hatred of that country which was recently considered a national virtue but seriously discussed the advantages of Christian service in Japan as a way of learning what it would be like to live in a truly Christian country. There was no disagreement with the observation that once Japan accepts Christianity, as it may soon do, its conception of itself as one great family, now committed to live at peace with its neighbors, will make it an example to the world, including ourselves. Combat veterans of the Pacific war not only did not dissent from this changed view of their former enemy, but they insisted on its validity. And it was recognized that, because of divisions in Western Christianity, Japan might develop its own form of Christian faith which would be neither Roman Catholic, Orthodox nor Protestant.

Early in the conference an incident occurred which disquieted the leaders of the meeting but served the useful function of giving the students an opportunity to assert their own stake in the proceedings. Dr. Walter Judd, representative in Congress from Minnesota, delivered an address which was intended to survey the present world scene as it confronts Christian students. I arrived late and did not hear it, but the excerpts available in the conference press room indicated that this experienced Christian leader, who visited both Europe and Asia in recent months, had ably summarized a very complex and fluid situation. But a considerable number of students interpreted his remarks as too favorable to the nationalist regime in China, too nationalistic in their appraisal of American policy and too partisan in their evaluation of Russian behavior. The conference was plainly not satisfied to leave the matter there.

However, it agreed even less with a few students, some of them Canadians, who sought to right the balance by urging the conference committee to ask Chinese General Feng, who happened to be in Kansas City, to come and give the meeting his anti-Chiang views. The objection was not to hearing both sides of the argument concerning China and Russian-American relations, but to having this argument take the center of the stage at a time when the delegates had a more pressing task—to bring the whole picture into the focus of Christian conviction. When the Rev. James Robinson, minister of the Church of the Master in Harlem, New York, succeeded in doing this in an evening address which was as unsparing in Christian judgment as it was uplifting in its Christian faith, it was generally felt that the assembly had for the first time hit its stride.

To the prewar student, the members of this confer-

ence would appear highly introspective, distressingly vague in their answers to social and political problems and not as interested in them as they should be. He would point out that their preoccupation with personal religion inevitably caused this conference to lack a sense of direction. His indictment would have elements of truth, but it would miss the heart of the matter. Today's students say that they do not love man less because they love God more. They maintain that service to man requires a depth of religious power not possessed by secular humanism. One student answered criticisms of the conference by saying that the confusion of its delegates was the result of bad training. He asserted that denominational churches at their best are not well adapted to preparing young Christians for participation in an ecumenical meeting.

These delegates represented a cross section of American church life. The emotionalism of the sects of the disinherited and the cold conservatism of upper bracket respectability were all here. Students from all communions, however, stood pretty largely on a basis of equality in their lack of orientation to the ecumenical experience which awaited them. But they rose to their opportunity. The report of the analysis committee which met throughout the conference and digested the daily reports of 100 "Mincon" (miniature conference) groups set the matter in its true light in its final summary: "Gradually the conference itself demonstrated the values of prayer, worship, Bible study, discussion, and consultation with experienced counselors," it said. "The conference itself demonstrated the transcendence of race and color in a rich Christian fellowship. The conference itself demonstrated the Christian church unity which already exists, the denominations serving as varied but cooperating agencies in the actual outreach of the church at home and abroad. The conference itself demonstrated that no human planning or program is final, being in need of constant revision and adaptation in the light of the will of God as made known through individuals, groups and the corporate life."

One question on which the conference never did make up its mind was whether it regarded the decision to be a Christian as in itself a commitment to Christian vocation or whether it considered a decision to go abroad as a missionary or to remain at home as a minister as a higher form of Christian commitment. Some of the emphasis from the platform placed commitments to professional forms of Christian service on a definitely higher level than the common run of Christian life. Responsibility for this hierarchical conception must be placed on the missionary movement, and on foreign more than on home missions. The program of this meeting in considerable part represented a compromise of an unseemly rivalry between home and foreign missions and in part an assertion by both of superiority to other forms of Christian vocation. But the Protestant principle of the priesthood of all believers also had its advocates in young engineers, journalists and teachers who insisted that they too would dedicate themselves to Christian service in their own fields.

The conference failed adequately to confront human suffering. At a time in history when a considerable proportion of the people in the world are faced with extinction unless they are helped, the claims of Church World Service found no voice on the program. It also lacked an explicit conception of Christian fellowship. The personal and individual approach to religion apparently was never transcended sufficiently for students to realize that the Christian church lifts the individual into the corporate and historic body of Christ. That was in part the fault of the planners of this meeting, but more largely the failure of the divided Protestantism out of which the members of the conference came. However, the experience of worship went far to remedy, implicitly at least, this deficiency.

The religious vitality of this student generation asserted itself throughout this conference on Christian frontiers. It came to a head, as the Mincon committee pointed out, in its declaration that the final boundary is the "inner frontier of self, which factor must be realized and dealt with before the outward frontiers, whether geographical or functional, home or foreign, can be occupied and won for the Kingdom of God. In our typical North American activism, we thought to claim the unoccupied frontiers of the world, but found that Christ was seeking to claim the occupied frontiers of our hearts and wills. Thus a conference on Christian frontiers, which began with the slogan, 'Not just questions—answers!' ended with but one answer, 'The ultimate frontier is self!' However, the conquest of this universal frontier was not regarded as taking place in a vacuum, but in the context of a desperately needy world; nor as an end in itself, but as the necessary starting point of a life of Christian vocation."

HAROLD E. FEY.

VERSE

Encounter with Eternity

WHO keeps a rendezvous with stars,
Who sees across the night
The Pole Star's ageless constancy,
Need dread no more the flight
Of time. Who marks the destined course
Altair, Orion swings,
Undaunted, braves the darkening years—
Certain of deathless things.

LESLIE SAVAGE CLARK.

Briefing for Tomorrow

NOW we must find and follow our best star:
Seeking for guidance we must also guide
Those who, like our forefathers, from afar
Saw and pursued a vision—struggled, died,
But never quite surrendered, whether they,
Their sons or grandsons first achieved
The goal that beckoned the long, the arduous way.
The world's small peoples looked to us, believed,
And centered their courageous hopes about
Our hope. Shall we capitulate to time,
Tease them half free, then let them, wearied out,
Abandon freedom's death-defying climb?
Faced starward, clear-eyed, with uplifted head,
We must lead past the cities of the dead.

GEORGE EDWARD HOFFMAN.

What the United Church Crusade Proved

By E. Stanley Jones

THE PURPOSE of the crusade was simple: to secure a mandate from the people, if possible, which could be taken to the denominational and council leaders, so that when they sat down to draw up the constitution of a united church they would know that the people are behind them—the people want union and they want union now. That would simplify their task. We went out without the sponsorship of the denominations or church councils, for we knew they could move only as fast as their constituencies would allow them to. So we went with an unofficial but wide sponsorship to start a grass-roots movement among the people for union now.

Five Suggestions Made

The technique of presentation was this: we agreed to the request of leading churchmen that we "put up the five proposals for union briefly, going on to stress federal union." The five proposals as given us were: (1) The amalgamation of the eight interdenominational councils into one "National Council of the Churches of Christ of America." (2) The Australian plan whereby some of the churches in Australia propose to unite on the same basis that their states united—certain subjects delegated to the union and the residue remaining with the states. (3) The Episcopal plan, named as "Organic Federation." (4) Federal union. (5) One new church—all the denominations put into one new mold and emerging as one undifferentiated church.

We emphasized the fact that we were grateful that these councils were coming into a "National Council"; that we owe a debt of gratitude to these councils at the city, state, national and international levels as being the greatest agencies which have taught us to work and think together. But their coming together will not be church union; it will be a union of councils. The denominations will still be intact and sovereign, surrendered to nothing beyond themselves.

Some Proposals Too Limited

We said that we were afraid the fifth proposal—one undifferentiated church—is impossible. We quoted the statement of Dr. John Bennett, in *Toward a World-wide Christianity*, after discussing the various types of union: "(5) Full Corporate Union. The most complete form of church union, that which involves a single church government, is a good pattern for the union of several existing denominations, but is an undesirable pattern for the ecumenical church in the United States or in the world. It is important to emphasize the fact that it is possible to have organic union in terms of mutual recognition, in terms of a federal structure that is tighter than now exists in the church, without running the risk of a great monolithic church."

We agreed with the summing up of Dr. Raymond Calkins, the dean of the ministers of Boston, in introducing the writer at Trinity Church: "The union of the councils is good, but it is not church union; amalgamation of all denominations into one new church by the acceptance of the same ordination, the same church policy and the same rites and ceremonies will proceed at a snail's pace and will end in a union of some churches, but not church union. Federal union, where we bring our differences into the union and have united diversity, offers the possibility of union of all the churches now. I commend it."

If the first proposal wasn't union and the fifth was impossible and undesirable, there we were thrown back upon the three at the center, all of which involved the federal principle. Of these three we chose federal union, for the Australian plan, patterned after the political structure of Australia, is a cross between federation and federal union, and "organic federation" cannot be a federation that is organic without being a federal union.

Federal Union the Answer

So we presented "federal union" (not necessarily my blueprint for federal union) as the principle on which we could be united now. The comment of a prominent Presbyterian layman, who had been very active in trying to get the Northern and Southern Presbyterians to unite, summed up the matter: "This could take place sooner than the union of these two bodies." Why? In all proposals to unite by amalgamation, you have to agree on details before you unite. In federal union you agree on one thing—to unite, bringing the diversities into the union.

How would the crusade be received? I did not know. It was a leap in the dark. But I soon saw that we were not projecting something; we were interpreting something that was already there—dim, latent, but wanting expression. We only put into words the thoughts of many hearts. One prominent pastor said publicly early in the crusade: "Put it up to the poll of our people and 90 per cent of them will vote for federal union now." I wondered. But I was soon convinced that he was right. In Seattle, in a meeting of 500 pastors and selected laymen, a young minister rose and said: "The speaker has quoted a pastor who said 90 per cent of the people would favor union now. I would like to test it out here. Will all those who favor federal union of the churches now stand with me?" All, with the exception of three or four, rose to their feet. When I announced this in the mass meeting at night, the crowd broke out in applause, though it was a Sunday night service.

Answer to People's Longing

I had been told that the ministers would lag behind the laymen. But when a minister asked that the matter of federal union be voted on in the Chicago ministers' meet-

ing, 485 or more of the 500 present rose to their feet at once, enthusiastically.

But this was in the north. Would the south respond? In Oklahoma City, where the governor opened the meeting, a leading pastor rose at the close and said: "I haven't asked the speaker, but I'd like to test out this audience. Will all who would approve of federal union now stand?" One pastor on the platform and a half-dozen people in an audience of 5,000 did not stand. The one pastor explained to his congregation why he did not stand; he was really in favor of federal union. In Dallas, when a request was made from the audience for a vote and the chairman presented it, the whole audience of 3,000 stood almost unanimously.

Unanimous Support

The same thing happened in Constitution Hall, Washington, Riverside Church, New York, and Trinity Church, Boston. When requests were made from the floor for a vote, there was one who stood in opposition in Washington, two in New York and one in Boston. Apart from that it was unanimous—enthusiastic and spontaneous, for none of these votes was taken at my request. I was content with signed cards, committing individuals to vote and work for union, of which over 50,000 were signed. These represented 123 denominations and over 1,000 cities and towns.

Beyond these individuals, news is coming in of whole churches as a unit signing the cards—one church having a membership of 4,000 voting unanimously. This movement of "the people" included three governors of states (one of whom, Youngdahl of Minnesota, said: "This is unimpeachable. It is unanswerable"), four Episcopal and five Methodist bishops who attended and expressed approval, deans of Episcopal cathedrals (one of whom said: "That is the only sensible proposal for church union I have heard. I am with it 100 per cent"), a Lutheran pastor who said: "I can get 100 per cent of my people to approve of this." And thus it went.

Since the crusade—a 30-day intensive drive—closed, the movement for federal union has been carried on more slowly but with the same response wherever presented. In Topeka, Kansas, the dean of the cathedral (Episcopal) asked of his own accord if the audience couldn't vote. When he put it up to them the vote of the 2,000 people seemed unanimous. In Yale Divinity School at an all-New England conference of theological students the demand of the students for a vote on federal union resulted 293 in favor and 7 against. A state council of churches and a large city council of churches have voted for federal union.

Movement Continues Since Crusade

Obviously, a movement for federal union of the churches is on. Moreover, it is out of my hands and the hands of the denomination and council leaders. Apparently it is a movement of the Spirit. The same Spirit that guided these denominations into being to preserve neglected truths, is now leading them to bring these truths into the whole church and create a union of differences—"united diversity."

Had we gone out and advocated amalgamation of the churches into one new undifferentiated church, which is the only alternative to federal union we can see, we would not have got to first base or, if we had got that far, we would have died there. With all the earnestness that I can command I would say: There is little or no sentiment in this country for one undifferentiated church having the same ordination and the same church polity. The people are afraid of it, and rightly so. It does not fulfill the genius of this country, a genius which flowered in our national federal union, a union of diversity.

Federal Union Is Organic Union

At question time in our meetings, not once was the principle of federal union questioned or assailed. The principle was accepted; the questions were on the margin. The nearest to an outright critic was a man who remarked, "I think we should do away with all denominations." In federal union, we do. Denominations, as separate sovereign entities, cease to exist under federal union. They become subordinate branches under a single sovereign union.

But is federal union "organic union"? It is. These United States of America are an organic union—the union can act and does act as a single organism but with a federal structure. In the federal union of the churches they could and would act as an organism; hence it would be an organic union with a federal structure.

If we are wise in this crisis of the churches we will not waste decades in endless discussion trying to fit in ordination with ordination and polity with polity in order at long last to arrive at some sort of compromise. The signs are that the people will be wise. When they voted for federal union in our crusade meetings, they knew what they were doing. They weighed every word I was saying, for I was touching on the most delicate thing in their lives—their group loyalties. They were not swept off their feet. Had they not heard the accents of their own hearts, had they not recognized the fulfillment of their own national and spiritual genius, had they not seen an immediate possibility of union, but a union without compromise of cherished beliefs, they would have turned it down cold.

Nothing Else Acceptable

If you don't believe that, try putting up one undifferentiated union to the people. I am persuaded that the percentages will be reversed—10 per cent for it and 90 per cent against it. Out of the 10 per cent you can get a union of some churches, but you won't get church union. Only federal union offers the possibility of church union now. More people voted for federal union than for union in general. The cards signed committed the signer to a belief in a united church and to work and pray for its realization and to get others to do the same. About two-thirds of our audiences signed these cards. But when a straight proposal for federal union was put up to them the voting was practically unanimous.

This unanimous vote was not necessarily for our statement of federal union or our blueprint. Both can be modified and will be modified. We are modifying the proposal ourselves as light grows, but the principle has not been modified. We hope the advice of Dr. Paul Douglass, a man who as head of the department of union and cooperation in the Federal Council has spent his life in trying to bring

the churches together, will be listened to: "The elaborated federal union plan is currently being promoted under a national committee. Is not this then clearly the next step for the American churches? An adequate immediate sanction for a closer union has been evidenced by the facts just reviewed. Why not then all unite behind some acceptable version of this typical American proposal?" We believe that "some acceptable version" can be wrought out. We can have church union in five years; at the most, ten.

Fjellbu Visits America

By Henry Smith Leiper

THERE WAS A TIME not so long ago when every third person in the United States was either born in Europe or born in this country of European parentage. There never has been a time when one could find many American-born Europeans. In this rare category, however, stands Arne Fjellbu (pronounced "Fellboo"), who is soon to visit his native land for the first time since his youth. As Bishop of Nidaros Cathedral, Trondheim, Norway, he comes at the invitation of the American committee for the World Council of Churches for a preaching tour.

Americans with good memories will recall that during the struggle of the Norwegians against the Hitler-Quisling movement in their country Arne Fjellbu, then dean of Trondheim Cathedral, along with his friend and colleague Bishop Eivind Berggrav of Oslo, was at the center of the resistance movement. On February 1, 1942, when ordered to lead a service in his cathedral to bless Quisling's accession to power, he vigorously opposed the ceremony and shifted the regular service to the afternoon of the appointed day. Supported by a huge crowd which gathered outside the cathedral, he led in the singing of Martin Luther's hymn, "A Mighty Fortress is Our God." Angered by this resistance, the Quisling police locked the cathedral and drove their cars through the crowd to force the people away from the great square in which the famous shrine stands. Shortly thereafter Fjellbu was dismissed from the deanship. Two weeks later, all seven bishops of the Norwegian Church, including Eivind Berggrav, the primate, resigned their posts.

I

The indomitable will, cool courage and resourcefulness which Arne Fjellbu showed in those crisis hours may have had their springs partly in his early life in North Dakota, where the going was anything but gay and easy in the "gay nineties." Born in Decorah, Iowa, he was taken early in life to the plains of North Dakota by his father, who had been educated in Norway and was a graduate in theology from the University of Oslo.

From the time of his return to Norway for his schooling and training—which he, like his father, got at the University of Oslo—until the outbreak of World War II, the future bishop had a highly diversified career. At the time of the First World War he was secretary of the Student Christian Movement in his adopted country. Later he was sent to Germany as pastor of the Norwegian congregation in Berlin. While in Germany he studied at the universities of Berlin and Heidelberg. Still later he acted as a war correspondent on the eastern front observing the struggle between the Germans and the Russians which ended with the abortive peace of Brest-Litovsk.

With this experience his assignments beyond the borders of Norway ended. He returned to become a chaplain at the cathedral where, after holding every other post from chaplain up, he now occupies the episcopal throne. But all that had gone before was as nothing compared with the risks and swift changes into which life was soon to plunge this American-born champion of freedom and justice.

II

After the events of February 1942, described above, Dean Fjellbu was placed under house arrest by the Quisling government. Perhaps because Quisling was himself once a theological student and had become a traitor to his church as well as to his country through his allegiance to Hitler, he was peculiarly aware of the possible influence such a man might wield. Yet he was afraid to put Fjellbu to death. House arrest, however, did not seem enough of a safeguard. So the deposed dean was questioned frequently by the Gestapo until a good pretext was found for sending him into exile as a menace to the Quisling regime.

The place chosen was a little known island in the far north. There Fjellbu spent a difficult and anxious eighteen months. Even so, the government feared his influence or possible escape and the decision was reached that he should be transferred to a concentration camp. Loyal friends managed to get word to him in time and in spite of the extreme risk he and his family escaped through the bleak and forbidding northern mountain fastnesses to sanctuary in neutral Sweden. There they remained until the liberation of Finnmark, the extreme northern province of Norway.

Appointed bishop, Fjellbu was flown to Finnmark with the first Norwegian troops and set up episcopal headquarters in the little wooden "cathedral" of Polmak. His flock was for the most part army personnel, but the few civilians who lived in that region welcomed the coming of such a dynamic and resourceful bishop, whose record had endeared him to all patriotic Norwegians.

Dramatic contrast, already a familiar part of the Fjellbu record, was notably heightened when in 1945 he was called from obscure, ice-bound Polmak to preach in Westminster Abbey on the anniversary of the invasion of

Denmark and Norway. In the congregation were the king and crown prince of Norway and the Danish crown princess, as well as many distinguished leaders of church and state in the United Kingdom. He took part in the enthronement and consecration services for the present Archbishop of Canterbury and returned from England to assume the post of Bishop of Trondheim.

III

In the person of this sturdy son of the new world, thoughtful Christians of the old world see a focal point of the struggle which is now going on in the world of faith. In many significant ways the Bishop of Trondheim exhibits a complete awareness of the issues with which the first World Assembly of the Churches will be dealing at Amsterdam next summer. They are the issues most relevant to the church in the atomic age and in a world where much of the earlier Christian cultural heritage has been lost or submerged even in lands which for centuries paid tribute at least in formal ways to the basic claims of Christ on the conscience and will of mankind.

What is still merely a distant echo in the ears of Americans has thundered in Arne Fjellbu's through days of persecution and long years of exile. It is the sound of the scornful challenge which statism, communism and secularism shout at the Christian of the twentieth century. This conflict, so much a part of the bishop's own experience, has not made him bitter and has broadened rather than narrowed his sympathies. "We must admit," he writes, "in all frankness that we admire many of those who are not our brothers in the faith. . . . Those values for which we fought together during the war era are still in the greatest danger. But just as there is a great deal of good and moral will to be found among those who disagree with our Christian view of life, so it is equally certain that if God is pushed aside, if the Christian tidings are not allowed to reach the whole of our people, the moral values are riven asunder and we end in total nihilism."

Despite his proved skill in resistance and attack against the forces of Antichrist as he experienced them in Norway, he is not interested merely in offensive in the spiritual warfare of our time. He writes: "Rather than attack . . . it would be more correct to fortify the position the church still retains, and fortify it well."

IV

At one point of great interest to American churchmen the bishop is particularly outspoken—and *not* in conformity with what is widely regarded as the European tradition. He wants to see laymen recognized as forming the real bulk of church membership. He wants to see a development of the new relations which wartime struggles against a mutual foe brought to expression as between the church and labor. He deplores any setting of artificial boundaries to the concern of the church with the affairs of men. To him life is a continuum and all of it is subject to the will of Christ the Lord of Life. He seeks a democratic kind of churchmanship. On this matter he writes: "It is not always correct to wait for orders of the day from above as we did during the war. It is no longer the bishops who must speak on behalf of the church as a whole. Today every individual churchman must understand his responsibility. We have our pulpits. The press is open to us. Everyone who feels the call must speak out."

In his books, *The Christian Faith, Pastoral Care* and *Christian Ethics,* Bishop Fjellbu gives clear and forthright witness to the faith which inspires him and which he has so convincingly incarnated through the recent fateful years. His chief emphasis is upon the necessity of resisting the dechristianizing process which he sees all around him in Europe. "It is," he says, "to be met in all fields from the debate of morals here at home to the peace treaty discussions at Paris. That is why the Christian message is so extremely important today. There is an opportunity at the present time which must not be wasted. But if the ministry is to reach today all those who need it, it must be down to earth and real. It must concern human beings in the situation where they are living and struggling. . . . Nothing is outside of the area of a sermon—neither the settlement with the traitors [an internal domestic issue of the most acute kind at the end of the war] nor the settlement of the peace. All must be brought under the light of God's Word—from the life of the individual to the United Nations."

In inviting Bishop Fjellbu to the United States, the American committee for the World Council has in mind not only the importance of the interpretation which he brings of the significant developments in the church in formerly occupied Europe, but also the contributions which he is in a position to make to that understanding between the churches on both sides of the Atlantic without which the ecumenical movement in all its branches will inevitably suffer. What gives the visit particular timeliness is its relevance to the study process which leads up to the Amsterdam Assembly of 1948. To this study this American-born Norwegian brings a mind of unusual penetration, schooled in unique and meaningful experiences through peace and war, captivity and activity, obscurity and eminence. It is to be hoped that all American churchmen who can do so will avail themselves of the opportunity to take the measure of his heroic Christian witness.

Winter Garden

BENEATH the bare brown tangle of roots
Lies a summer of flowers, of running blaze
That maddened our minds to a scarlet flame
And raced triumphant through our days.

The frost has killed, and the root lies rotting;
Leaves draw their shrouds over bed and lawn;
The sun comes late, the hills are misted;
The winds run bawling with cold swords drawn.

Out of the earth the last life wakens;
Into the earth the last life falls;
The shadow of bird-flight darkens the rose bed:
Winter knocks at the garden walls.

GEORGE EDWARD HOFFMAN.

Whose Holy Land?

By Robert Root

ANYONE who goes to Palestine in the hope that Christians there will have special light on a "Christian solution" for the crisis is in for a disappointment. There is little agreement among them about political answers, although none like partition and all are concerned about getting the rest of Christendom interested in the preservation of Christian shrines and rights in a partitioned Holy Land. You also discover an amazing unanimity of feeling that American clergymen, who have so generally supported Zionism, either are ignorant of the real situation or flit to Palestine only to get information to support anti-Arab prejudices.

For every eight Moslems and four Jews in Palestine, there is one Christian. Most of these Christians—130,000—are Arabs, chiefly Greek Orthodox and Greek or Roman Catholics. Their political solution is the same as that of all other Arabs. A prominent Arab Episcopalian layman asked, "What's Christian about giving our country to the Jews?" And a Lutheran said: "Is it Christian to give all your rights to others? It is not. It is foolishness."

Arab Christians Nationalists

The Rev. N. Cubein, chairman of the council of the Arab Evangelical (Anglican) Church, largest "Protestant" group in Palestine, told me that Arabs have their national aspirations and cannot compromise them for any reason. Palestine Christians accept the political leadership of the exiled Moslem mufti, he said, adding patriotically, "I feel I am just as nationalist as the mufti." Arabs pointed out to me that two of Palestine's three delegates to the U.N. are Christians, and that Syria's Faris el Khoury, head of the Security Council, is an Arab Protestant. Several Arab League leaders are also Christians.

Solidarity with the Moslem Arabs is a favorite Christian Arab theme. If anything, the Christians, in minority fashion, protest their nationalism more outspokenly than the Moslems. In a statement to the Anglo-American investigating commission they declared: "Several Christian tribes . . . lived in and around Palestine before and after the Moslem conquest . . . These ties of blood, tradition, customs and history make of both the Christians and the Moslems one nation with the same national aspirations, the same hopes and fears. . . . The idea prevalent in the West that the Arab national movement is a Moslem movement is a misconception." Indeed, it is easy to become discouraged at the way Arab Christians subordinate their faith to their politics, unless one recalls how inextricably religion and group loyalty are always mixed in the Near East.

Are They Anti-Semitic?

In general, though their remarks sometimes sound anti-Jewish, Arab Christians seem pretty free of outright anti-Semitism (if a Semite can be anti-Semitic!). "As long as the Zionists—I do not say the Jews—ask for a state, there will be no peace in Palestine," a pastor told me, drawing the line which all try to observe. He went ahead with a rather anti-Semitic line to the effect that Jews are always Jews and brought on their sufferings in Germany by selfishness. But even he, though less tolerant than most, soon showed the confusion of his antipathies by protesting that these Zionists who were coming were not really Jews but Europeans!

The Arabs complain that, although the Rev. Garland Evans Hopkins was sent to investigate for the International Missionary Council, American Christians have otherwise taken no real interest in the Palestinian problem. An American is quizzed critically about the pro-Zionist statement sent to the White House by American clergymen, and Mr. Cubein protested that this had put Arab Christians "in a very embarrassing position."

Among American and British missionaries in Palestine, as in the rest of the Near East, there is a remarkable bias toward the Arab side—a bias which sometimes indeed does not even recognize merits of any kind in Zionism. There has been no common political expression from Anglo-Saxon Christians on the spot. No one likes partition. Privately a few told me they favored a federal or a binational solution, not unlike that advocated by such moderate Jews as those around President Magnes of the Hebrew University. However, they generally agreed that the time is past for establishing a government run jointly by Jews and Arabs.

'A Modern Holy Land'

There has been one studied Christian effort to find a political solution, that presented in a letter to the London *Times* and the *Scotsman* by the Rev. W. Clark-Kerr, moderator of the Church of Scotland presbytery of Jerusalem. The fact that Dr. Clark-Kerr is a cousin of Lord Inverchapel, British ambassador in Washington, adds interest to his proposal. If it be damned as unrealistic and idealistic, it is nevertheless worth outlining for the record simply because it appears to be the only serious attempt on the part of Christians in Palestine to offer a solution from a Christian point of view.

Dr. Clark-Kerr proposed that the British give the mandate to U.N. so that it might create a "heartland" for the three great monotheistic faiths—a "modern Holy Land." Palestine would thus be a sacred preserve, dedicated to spiritual and religious research and inspiration and administered by a commission representing U.N. and the Moslem, Jewish and Christian communities. Displaced persons of all backgrounds would be admitted. Clark-Kerr argued that this would be an "exciting experiment in internationalism and interracial cooperation" and would give the communities a chance to seek together "to create something new and great instead of merely trying to keep someone else from creating anything at all, as at present." This plan has an influential friend or two, but it has got nowhere.

The Christians have succeeded better at finding com-

mon voices to express their concern about protection of the holy places and religious freedom. In their statement to the Anglo-American commission, the Arab Christians spoke of "many" dangers in the creation of a Jewish state. "Although the actual dangers to the Christian holy places are remote, there is no doubt that these holy places in a Jewish state would become lifeless skeletons of stones with no spiritual significance. . . . The Christian Arab population (together with the Moslem Arab population) would gradually diminish and their existence would be threatened. . . . [It] would create grave religious differences and endanger the peace." In a statement to the same commission, Bishop W. H. Stewart of the Church of England in Jerusalem said that it is impossible to obtain permission for Christian Hebrews to immigrate to Palestine, but Jewish Agency spokesmen denied this.

Seek Christian Statement

An effort to get a more representative statement was touched off by the bombing of the King David hotel eighteen months ago. The British congregations lost a number of members in the explosion, and intercultural relations worsened to the point where Jews and Arabs sometimes refused to enter the same room. So Dr. Clark-Kerr sent his letter to the *Times,* and he and Bishop Stewart talked over the possibilities of getting all the Christians to sign a common declaration. The bishop called the Anglican priests together and they drew up a memorandum based on the Clark-Kerr letter, which was distributed to the patriarchs of the Eastern churches. They replied that they were interested in making a joint statement but not in this particular one. The business of whittling the document to suit everyone began.

Then the Arabs decided to boycott the U.N. Special Committee on Palestine (UNSCOP) when it visited the country. First the Armenian Gregorians, then the Greek Orthodox decided that they would now remain silent because they did not want to endanger relationships with a Moslem Arab state after partition. The Copts followed suit. The Roman Catholics were still in general agreement with the Clark-Kerr draft, but it did not seem suitable from any point of view to have only the Roman and British churches together. So in the end the Christian statement delivered to UNSCOP was signed by only Bishop Stewart and Dr. Clark-Kerr for the churches of England and Scotland respectively. That is as close as Christians in Palestine have come to speaking with a united voice.

Shrines Principal Interest

Actually, on this question of protection of sacred spots there is more real agreement than may appear. The Eastern churches, testifying to UNSCOP in private, took this as their major theme, and they have left the door open for a united statement later on if an emergency arises. Their avoidance of political problems follows naturally from their desire to care for the shrines and offend nobody. (Thus the Greek Orthodox patriarch, who is old and sick, has tried to avoid the subject of relations with the Russian Orthodox Church of Moscow.) Armenian Patriarch Cyril II of the Gregorian Church told me that he takes no position on the partition question, but he was emphatic that the U.N. "must not throw the shrines to non-Christians" and must guarantee their safety. While the Vatican gave no clear indications on the political issue of Palestine, Cardinal Spellman has stressed the safeguarding of holy places, and Dr. Clark-Kerr gave him the credit for getting UNSCOP to refer specially to Christians in its terms of reference. Insofar as the threat to the shrines is seen as coming from the Jewish side, even the Arab Christians are in agreement with other Christians on this issue.

Thus there was considerable, if unexplicit, backing for the statement which went to UNSCOP: "The Christian case in Palestine is constantly in danger of being forgotten or underestimated. . . . There are some 700 million Christians in the world to whom the land is sacred." As regards both the protection of holy places and religious liberty, "there is more to be said than a mere request for formal guarantees." "Holy places" refers not only to points in Jerusalem and Bethlehem but to the Mount of Olives and all of Galilee. "Indeed, to the Christian, the whole land is sacred." While past regulations in Palestine have guaranteed liberty, they have not specifically mentioned "the right of conversion, which we hold to be an essential part of such religious liberty."

Fears Widely Held

The fears of what may come after partition is attempted may be groundless, but they are real and widely held. Some see the difficulties as arising from the Jews, some as from the Arab Moslems. One complaint frequently heard among the Christians is that Galilee will become a part of the Jewish state. The declaration to UNSCOP said, in this connection, that Christians had been "distressed to see the growing industrialization and commercialization of places which good taste as well as religious sensibility would have preferred to keep inviolate." Bishop Stewart also told UNSCOP that a group of rabbis had asked him to appeal to the U.N. body for freedom for Orthodox Jewish groups. Their complaint was that they suffer at the hands of political Zionists and enjoy no existence as a religious community.

Curiously, the Arab Christians tend to minimize the overt Jewish threat, but they do think that their churches will inevitably be weakened in the Jewish state. The Rev. Mr. Cubein, for example, said that the growing congregation in Haifa had built a church in 1935, but he pictured its becoming empty as economic factors force the Arabs out if Haifa is controlled by the Jews. The power of Orthodox Jewish forces, which manage to keep Jewish stores closed tight on Saturdays, is of concern to some who think Christians might also be subjected to Jewish religious law. At the Jewish city of Tel Aviv, I was told, Christians meet in private houses because the city will not permit a church. Many of the 400 or 500 Christian Hebrews feel that the Jewish state will be a threat to their status.

Some take a less serious view. The canon who is Anglican liaison man to the Jews says he expects no trouble from them. Some Christian Hebrews are Zionists and think Jewish leaders will be more moderate toward converts after they have won their national home. According to the public relations director of the Jewish Agency, the Jews, far from persecuting others, will subsidize churches,

mosques and synagogues alike and support their activities.

Fear of Moslems takes the same form it takes in other parts of the Arab world. A few months ago, it was strictures from the Moslem side that the Eastern church leaders in Jerusalem were privately fretting about. On this issue, the statement to UNSCOP said flatly: "Islam does in its very essence infringe the principle of religious liberty, as we understand it, by imposing civil penalties, such as disinheritance, and even (in theory) death, upon those who adopt another faith. We speak from long experience of many individual cases when we say that in spite of theoretical religious liberty, converts to Christianity in Palestine are liable to be, and frequently are, deprived of their inheritances, boycotted in or even dismissed from their employment, turned out of their houses, pilloried in the press, 'framed' in the law courts, and threatened with, and often subjected to, personal violence. It is simply an unreality to speak of freedom of religion when converts to Christianity, whether from Islam or Judaism, have neither freedom from fear nor often freedom from want." Bishop Stewart also told UNSCOP that some Transjordan Christians had recently complained to him of Moslem persecutions in their country.

Reaction Against Christians

The Moslem side is fiercely taken by the Christian Arabs. They openly repudiated the bishop's comments to UNSCOP, and they excuse statements like that of the Transjordanians quoted by the bishop with the explanation that these Arabs must have personal and selfish reasons for their remarks. Such Christian spokesmen insist that there is nothing to fear from their Arab fellows of the Moslem faith.

In reaction to the statements before UNSCOP, some Zionists criticized Bishop Stewart by quoting Barth to the effect that the whole world, and no special part, is holy to Christians. But the bulk of the correspondence received by the bishop was from Orthodox Jews, especially in Britain and America, who hailed him as their one hope and again appealed to him to protect their religious freedom. Some individual Orthodox Jews visited him to ask protection from the political Zionists. Letters and telegrams also arrived from Arabs asserting that there were no Moslem encroachments on freedom. The sharpest reaction was the decision of the Transjordan government to prohibit the teaching of Christianity in its schools, which seemed to underline the fears the bishop had expressed.

At the "top policy levels," the reaction was less marked. Dr. Clark-Kerr expressed his anxiety because no one spoke up for the Christian side in the Palestine debates at Lake Success, and also deplored the lack of sympathetic interest among Christians in the United States. "We are despondent about American Christianity," he said. "Its leaders seem to be completely dominated by Zionism and to have no realization that there is a Christian interest in this land. They are dominated by the political question rather than by the religious situation of the land."

Bishop Stewart and Dr. Clark-Kerr recently joined in cabling their church leaders, the Archbishop of Canterbury and the moderator of the Church of Scotland, to express their "grave concern" about the situation and appeal to them to urge the World Council of Churches and the International Missionary Council to stress in the councils of the nations the "protection of present Christian minority and missionary rights." When time passed without an indication of favorable results, Dr. Clark-Kerr dispatched another message direct to the World Council at Geneva.

After May, What?

Since the U. N. partition vote, shrewd Moslems, like the mufti of Lebanon, have appealed to Arab Christians to stand with them to protect the holy places. In the House of Commons, British Colonial Minister Creech Jones said the British will safeguard these areas until they relinquish the mandate in May. But thereafter protection will be up to the U.N. governor of Jerusalem, and no methods have yet been worked out for such protection.

In Jerusalem, an American Franciscan told me that his order had been in the city 700 years to care for the shrines and had experienced many visitations, hence does not get excited about any particular twist of current affairs. Most of the Franciscans therefore tend, he said, to take the view that they will "wait till restricted and then make a fuss." That appears to be approximately the view of most Christians today, except the alarmed handful on the scene in Palestine itself.

BOOKS

The Father of Psychoanalysis

DOCTOR FREUD, AN ANALYSIS AND A WARNING. *By Emil Ludwig. Hellman, Williams & Company, $3.00.*

FREUD: HIS LIFE AND HIS MIND. A BIOGRAPHY. *By Helen Walker Puner. Howell, Soskin, $4.00.*

FREUD cannot be swept away with a torrent of vilification. Probably Ludwig could do it if anyone could, for he has studied the writings of the master psychoanalyst with care, he commands an adequate vocabulary of detraction, and he puts his heart into the business of denouncing Freud and all his works. In regard to most of the counts in his indictment, most unbiased readers who have no professional commitment to the defense of psychoanalysis and its prophet will probably agree that Ludwig has made his case. Freud is vulnerable in almost every detail of his system. The developments in his science (if it is one) since it got out of his control have amply demonstrated that. A "true Freudian" is now as hard to find among psychoanalysts as a "true Barthian" among neo-orthodox theologians. Freud's disciples have moved out in every direction from the ground on which he stood. They have abandoned most of the details of his system. Many of them, I am sure, would agree with most of Ludwig's specific criticisms, though they would deplore the tone of voice in which he makes them and would resist and resent the sweeping generalizations he draws from them.

The particular points at which Ludwig directs his attack include these: Freud's emphasis upon sex to the exclusion of every other kind of impulse or experience; his alleged discovery that the sex drive is dominant from earliest infancy; the Oedipus complex and the incest impulse; the arbitrary allotment of meanings to symbols in the interpretation of dreams; the seemingly preposterous results of his post-

mortem psychoanalysis of Napoleon, Bismarck, Leonardo, Goethe, Homer, Hamlet and Moses. There is ample material here for irony and satire. Ludwig would make his case more effectively if he did not pour them on so lavishly. One gets the feeling that he has gone through the works of Freud not to find what values they contain but to pick out the items that could be held up to scorn. In uttering his solemn warnings against the demoralizing results of psychoanalysis, he is attacking the abuses and perversions of it which were rampant in the 1920's rather than the present sober science of such reputable practitioners as Karen Horney and Franz Alexander.

Mrs. Puner's book is of quite a different quality. Her task is not so much to evaluate psychoanalysis as to depict the life and mind of Freud. Even in this more limited field, she is more concerned to create a true mental portrait than to get a verdict for or against the man. She comes as close as one can to psychoanalyzing Freud. Yet her discussion necessarily extends beyond these boundaries and becomes a clear, intelligible account of the whole psychoanalysis movement. She is a sympathetic critic, but a critic nevertheless.

Having read these two books together, the friendly one as carefully as the hostile, I have the impression that they converge upon this conclusion: Freud discovered an important area of study and some invaluable techniques for research within it; but he did not discover much of permanent value in that field, and he thought he discovered many things which subsequent investigation has pretty well proved to be not so. He had forerunners in the discovery of the field, but he deserves the credit for learning how important it is and focusing attention upon it. Before Freud, the accepted theory was that neuroses result only from lesions in the brain, and their treatment was therefore within the surgeon's domain. Freud (following Charcot and a few other pioneers) found that neuroses are caused by mental experiences and emotional responses to them, usually so far in the past that they have been deeply embedded in the unconscious. This was the field for all research in psychoanalysis.

The influence of this discovery has been enormous. Some of the results have been bad. Freud's own writings lend themselves to honest misunderstanding and to vicious perversion for purposes far from his intent. For example, the idea of escaping from "repressions" was exploited in the period of moral revolt after World War I—the age of Hemingway and Scott Fitzgerald in fiction—as a license, almost a command, to cut loose from every restraint. But Freud's teaching had other repercussions on minds of a different temper. One cannot brush aside as either negligible or demoralizing an influence which such a profound and lofty genius as Thomas Mann declared to be a liberating and beneficent force to an entire epoch.

But after all, Freud was only the discoverer of psychoanalysis; he was not a very good practitioner of it. His own mind was too much warped by the experiences which had early entered into his own unconscious. Moreover, it may be remarked, Columbus never learned much about the continent to which he led the way, and the whole truth about evolution cannot be found by reading the works of Darwin.

W. E. Garrison.

What the Seer Saw

A Reading of Revelation. *By Charles Leslie Venable. Muhlenberg Press, $1.75.*

THE AUTHOR of this book is pastor of Wicker Park Lutheran Church in Chicago, and the contents were given originally in serial form to a Sunday evening group. The purpose of the presentation is to let the book of Revelation speak for itself and to show how it applies both to the concrete problems of the world in which the seer lived and to the problems of our own day. The point of view is explained by the author in a preface and may be summed up in his own words: "Revelation is not so much a calendar of events but a picture of cosmic forces and cosmic relationships which reveal but one thing: the victory of Jesus Christ and of that company of the valiant who, walking with him in that kind of world, possess his victory too." The judgments of God and his redemptive victories are not confined to any one period in history. They are ever present as God himself is present and active in the world. The book of Revelation has a message to every age and especially to the present in which the judgments of God are poured out upon the earth.

A Reading of Revelation does not solve all the problems, but it presents a point of view and an interpretation which make this ancient work alive and significant for us. A number of subjects are discussed in detached notes at the end of the book, some of which give the author's reasons for the interpretation of certain passages, but the main part of the book is what the title indicates—a *reading* of Revelation. Dr. Venable makes the ancient seer expand his words here and there and explain the allusions and figures which seem so remote from our present day. In this way, he has succeeded in making the book easily intelligible and in providing a sane and restrained interpretation. The book should be read with profit and enjoyment by both pastors and laymen.

Eric H. Wahlstrom.

Books in Brief

Abraham Lincoln's Autobiography. *With additional biographical material by Robert Dale Richardson. Beacon Press, $1.50.* The so-called "autobiography" is a sketch prepared by Lincoln early in 1860 at the request of his friend Jesse W. Fell, who wanted the material for use in launching a Lincoln-for-President movement in Fell's native state, Pennsylvania. The document contains about 600 words. It would occupy less than one column on this page. It is historically important: (a) because it states the facts about Lincoln's humble beginnings; (b) because it reveals his modest but unashamed attitude toward those facts; and (c) because it served its intended purpose in connection with the campaign in Pennsylvania, which was a pivotal state in the election of 1860. This large-paged volume is built around a facsimile reprint of the original letter in Lincoln's handwriting. To this Mr. Richardson adds ample background material and an interesting section reporting Jesse Fell's understanding of Lincoln's religious views which, on the basis of long and intimate acquaintance, he describes as similar to those of Theodore Parker. Parker's prior use of the phrase, "government of all the people, by all the people, and for all the people," gives added force to this parallel.

Something to Live By. *By Dorothea S. Kopplin. Garden City Pub. Co., $2.00.* Moved by the desire to leave to her children a heritage of wisdom and beauty which would be to them a guide to the conduct of life, Mrs. Kopplin began to collect from the writings of many great thinkers and some humble and homely ones those luminous passages in which they had most concisely expressed the best things they had to say. The material of this anthology is arranged for use, classified chiefly according to the various types of need which

people experience in the complex business of living—need for encouragement, for comfort, for adjustment in human relations, for making the most of themselves, for getting out of themselves, for orientation to ultimate realities. The author has added a few annotations and reflections of her own. The whole is a colorful mosaic. Like any good mosaic, it makes a meaningful picture out of many small bits. It is a good book to read, to keep, to give. W. E. G.

CORRESPONDENCE

Churches Filled Friendship Train

SIR: In the December 3 issue of The Christian Century you had an editorial on the Friendship Trains in which you stated, "Now let the churches and all local relief organizations follow up the passage of the trains . . ." In Kansas the churches were largely responsible for the success of the Southwest Friendship Train. The Kansas council of churches had been working on a "Wheat-for-Relief' program since June. We had the machinery set up for the collection before the train came, if we could have obtained cars. The Friendship Train broke that bottleneck for us.

Over 100 carloads of wheat and flour were shipped from Kansas designated for the Christian Rural Overseas Program or the Mennonite Central Committee. Nearly half the southwest train was from Kansas. Every carload from Kansas was designated either CROP or Mennonite Central Committee.

Our program has not stopped with the train. It is a continuing program. A number of communities are working on carloads of wheat now. Early in 1948 we will lay our plans for the 1948 wheat crops.

Kansas Council of Churches, Topeka, Kan. MILTON R. VOGEL, Executive Secretary.

No Economic Determinism

SIR: Harold E. Fey's fears regarding a prophetic ministry ("What Price Pastors' Pensions?" Dec. 17 issue) may be founded in fact, but they are open to doubt. Perhaps I still suffer from the cynicism of seminary when I was not always sure of the security of the next meal. Our "prophets," even in the midst of depression, were drawing salaries which in today's dollars would be up around the twenty or twenty-five thousand dollar mark.

Jesus was less a prophet than the first Isaiah, but I feel certain he had less financial and social security. A well heeled ministry will produce prophets at every corner. But what we will lack is the common touch. There will be no healing in our words.

Or perhaps I don't understand what Harold Fey means by a "prophetic ministry."

Congregational Church, Faribault, Minn. RICHARD R. HULBERT.

On Church and State

SIR: The separation of church and state is desirable in order to protect the church from domination by the state and to protect the nation from domination by any favored religious groups. That I can understand. But I cannot understand The Christian Century's devotion to the idea of the separation of church and state in itself and to its apparent denial, illustrated in its discussion of released time religious education, that church and state should ever cooperate institutionally for a particular purpose. In that case there is no tendency for the church to lose its freedom and there is no favoritism shown to any religious group.

I wonder if The Christian Century has not given away its position in its discussion of the chaplaincy. Would not its own suggestion of a civilian chaplaincy paid for by the churches involve as much institutional cooperation between church and state as the released time program of religious education? I should be sorry to think that Protestantism in America is committed to as empty a doctrine concerning church and state as you have presented.

The separation of church and state is a false position unless it is compatible with the free cooperation between church and state in the service of the community. Just how much and what kind of cooperation is desirable depends not upon an absolute dogma about separation but upon such factors as the degree of religious homogeneity in the community. Your doctrine has no basis in Protestantism as such, which in many countries accepts the union of church and state, and you cannot draw all of these implications out of the simple provision about the establishment of religion in the Constitution. The free cooperation of church and state as independent institutions is far removed from the establishment of religion.

I am led to conjecture that your one point of reference in this issue is your fear of the extension of Roman Catholic power and that you are leaning over backwards to keep Protestants from providing a precedent that Catholics may stretch for their own purpose. But is not secularism in education a greater danger than Catholic power?

Union Theological Seminary, New York, N. Y. JOHN C. BENNETT.

[The above letter deserves respectful and detailed consideration. (1) The Christian Century does not deny the right of cooperation between church and state. Professor Bennett totally misapprehends our position. What we have said on this point is precisely the contrary. (See editorial, "The Meaning of Separation," November 26, 1947, in which we clearly state what separation is *not*.) We favor the utmost cooperation between church and state, a cooperation that is limited only by the constitutional provision that it must not involve any interlocking of their respective institutional functions. Wherever church and state can cooperate for any purpose, in a manner that does not involve an interlocking of a free church with civil authority, it is not only within the Constitution to do so, but such cooperation should be encouraged in every way.

(2) In the case of "released time," we maintain that there is an interlocking relation of the respective institutional functions, and that this procedure is therefore unconstitutional. Dr. Bennett asserts that in released time "there is no tendency for the church to lose its freedom." We affirm, on the contrary, that whenever the church uses the authority and power of the state (in this case, the public school system with its compulsory attendance, its tax support and its school board jurisdiction) to advance its religious or sectarian interests, it has started on the road of dependence upon the state and this is the first step in the loss of its freedom. The church can keep its freedom only as it maintains its complete independence of the state.

(3) Our proposal of a chaplaincy supported by the church and under the jurisdiction of the church involves a clean-cut separation of church and state—as clean-cut as in civilian society. It would mean simply the recognition by the church that its parish system has been extended to embrace the military community as it normally embraces the civilian community. The status of its chaplains would then be the same as that of its ministers in their civilian parishes. The chaplain would represent the church, not the state. He would be free to perform his religious functions subject to military law as the minister is free to do the same subject to civil law. There would be no more an interlocking of the respective jurisdictions of church and state in such a chaplaincy than in the ordinary work of the parish minister at home.

(4) It is curious that Dr. Bennett can call the separation of church and state an "empty doctrine" and an "absolute dogma" and can assert that its application "depends . . . upon such factors as the degree of religious homogeneity in the community."

He seems quite blind to the fact that this separation is the constitutional law of the United States, and that the homogeneity or heterogeneity of a community makes no difference.

(5) We do not affirm that separation of church and state is a "Protestant" doctrine, though we pay tribute to Baptist Protestants for establishing the first political government in history in which this revolutionary principle was embodied.

(6) Why our esteemed subscriber should have to resort to a mere "conjecture" that we are concerned over the extension of Roman Catholic power, puzzles us, since we have never concealed the fact. Whether "secularism is a greater danger than Catholic power" one need not have an opinion, since one need not choose between them. Catholic power, achieved by breaking down in its own interest the constitutional provision for separation of church and state, will entail consequences which even Dr. Bennett would surely deplore.

(7) As to secularism, if the Christian church imagines that secularism can be overcome only by the revival in any form or degree of the unconstitutional and historically discredited union of church and state, it confesses its own impotence and spiritual bankruptcy.—THE EDITORS.]

The Pros and Cons Continue

SIR: In your issue of November 12, you published a communication signed by seven members of the faculty and administrative council of Chicago Theological Seminary in support of the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church. I wish to take issue with these gentlemen.

The Congregational Christian Churches have a long and proud tradition of democratic freedom. The "Basis of Union" under which it is proposed to effect the merger would destroy this freedom for which many of our fathers fought and died. The autonomy of the local church would disappear and in the place of "churches" we would have a "church," i.e. the "United *Church* of Christ." To be sure, powerful voices will deny this loss of freedom, and to counter this denial I would suggest that anyone interested read carefully the "Basis of Union," the instrument under which the merger would be carried out. It has been ably pointed out by many men in our fellowship that while this instrument promises local autonomy and freedom, the nature of the ecclesiastical machinery to be set up is of such character that it takes them away.

The great danger to our society today is in the rising tide of totalitarianism. It is the "New Leviathan" which threatens civilization. This new Leviathan comes to our Congregational Christian Churches under the guise of the "merger." It is not a matter of whether or not we wish to unite with the Evangelical and Reformed Church. It boils down rather to whether or not we are willing to sacrifice the priceless heritage of freedom as proposed in the "Basis of Union." It does appear that if this merger is forced through, as some of our leaders seem determined to do at all costs, the resultant offspring will be a bastard of which neither parent body can ever be proud. And then we may have three communions instead of two as now. In which case, what would be gained for Christian union?

First Congregational Church, STILES LESSLY.
De Kalb, Ill.

SIR: Along with all Congregationalists who have received reports from the Evanston meeting and read them with care, I was interested in your report of that session. I believe that meeting should have been covered by you and applaud your reporting, although I confess I was a little surprised at the space you gave it. By their own statement there were 190 present at the meeting and they represented themselves. This in a denomination of a million members and in view of the impressive votes in favor of the merger coming in every day is a straw flying against the wind.

All Congregationalists are enthusiastic in praise of the good work being done by the Chicago Congregational union of which Neil E. Hanson is the head and some other Evanstonians are members. Many of us feel, however, that their opinions on the merger are unduly influenced by fears regarding their endowments which should be frankly stated instead of being veiled under such blanket statements as that "large corporate interests" are involved.

This worship of "federal union" so prominent among opponents of the merger is a red herring. Any union to satisfy them must be looser and less cohesive than Congregationalism, and any union that loose, federal or otherwise, might as well be no union at all.

First Congregational Church, NATHANAEL M. GUPTILL.
South Portland, Me.

Ministerial Exemption

SIR: As to all Jehovah's Witnesses being ministers, ordained as such by their church, of course the intent of Congress in exempting ministers from the draft was to exempt those who are set apart as the official leaders of their church, in number not more than a limited percentage of the membership. Congress can easily make this explicit in its next law of the same nature. But you are quite right in saying that the exemption of ministers was a "mischief-making" provision. It was as clear a linking of church and state as was the ruling in the First World War that Quakers could be conscientious objectors but Presbyterians could not. Nevertheless, the Catholics will probably succeed in keeping the exemption.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Have You Made a Retreat?

SIR: Situated on the crest of a heavily wooded hill in Bernardsville, New Jersey, St. Martin's House for retreats and conferences is admirably suited for its special use. The central room with a huge fireplace, the dignified and intimate chapel, the dining room and separate bedrooms, which can accommodate about thirty guests—this is what meets the eye. Invisible but nonetheless real is the renewed sense of fellowship with God and with one another which a retreat held at this place will provide.

A decade ago I was highly skeptical of the value of a religious retreat. But after attending a retreat held at St. Martin's House, I learned that spiritual exhilaration and renewed incentive to do God's will may be secured through a quiet time with kindred hearts. Then I understood why our Lord counseled his apostles, "Come away by yourselves to a lonely place and rest a while."

The dozen or more retreats from Princeton Theological Seminary which the writer has attended, first as a student and then as a faculty member, have combined prayer and meditation, climaxed by the celebration of the holy communion. From the time of the vespers Friday evening to the morning prayers the following day, the observance of the rule of silence was found to be unusually helpful. In addition to the formal program, a walk in the woods, private prayer and meditation, unhurried reading in the well stocked library of devotional books, and becoming better acquainted with the lives of the saints of all ages, including that notable Christian of the fourth century whose name the retreat house bears—all these help to make one's spirit sensitive to the leadings of the Holy Spirit and to stimulate a consecrated Christian service.

Though founded and controlled by a group of clergy and laity of the Episcopal Church, St. Martin's House has extended a cordial welcome to many of the other communions. In the guest book there are recorded the names of groups of Baptists, Congregationalists, Dutch Reformed, Methodists, Presbyterians and Quakers. By the way, the Quakers who come here combine work and prayer, so that the house and grounds are in better physical repair after their retreats than before.

To the reader who may be dubious of the value of a spiritual retreat, let me say: Arrange to go on a retreat and see for yourself, with perhaps the teaching staff of your church school or some other representative group of leaders in your parish. Arrangements for securing the house and for having meals served there may be made through Edwin S. Utley, 1 West 72nd St., New York 23, N. Y. Ordinarily reservations must be made two or three months in advance.

Princeton, N. J. BRUCE M. METZGER.

NEWS of the CHRISTIAN WORLD

Announce Plans For Youth Week

39 Denominations to Participate in the Observance Sponsored Annually by the International Council

CHICAGO, Jan. 2.—Plans for Youth Week, to be observed by Protestant churches Jan. 25-Feb. 1, have been announced at headquarters here of the International Council of Religious Education on behalf of the United Christian Youth Movement, which operates under the council's supervisory administration. The announcement is spearheaded by statements from 15 leaders in national life, all of whom call attention to the fact that tomorrow's masters are being molded in today's youth groups. Detailed plans for community rallies and parish programs are being released by educational staffs of the 39 denominations in the 634 state, county, city and provincial councils of churches and religious education in the United States and Canada which cooperate in the International Council.

* * *

To Conduct Study on Improving Human Stock

Chicago is one of the cities in which the Planned Parenthood Association, cooperating with other agencies and functioning through the National Research Council, will conduct a study of the economic, social, psychological and physiological factors in human reproduction. Centers of study will be set up in 10 parenthood clinics in the city. In connection with his announcement of the project, Edward M. Dorr, medical director of the association's Chicago office, pointed out that $30,000,000 is spent in this country annually for research on the better breeding of plants and animals, while virtually nothing is spent to discover means of enriching the human stock. Carl R. Moore, professor of zoology at the University of Chicago, has been named to the 15-member national committee which will direct the study.

* * *

Will Sponsor Conference on Christian Vocations

Topics to be considered at the one-day conference on Christian vocations which the Federal Council in cooperation with the seminaries of the Chicago area will sponsor here Jan. 31 include rural ministry, college work, chaplaincy, church work overseas, town and city ministry, women's work and ministry to the underprivileged. Invitations to the conference stress the fact that its purpose is to encourage the presentation of Christian vocations in the parish program, not to secure personal commitments from the young people who will attend. Pastors in the area are being asked to bring to the conference at least one young person fitted to help make such a presentation.

* * *

Advertisements Devoted to Petitions for Security

During the Christmas season Marshall Field & Co., famous Chicago department store, ran full-page newspaper advertisements devoted entirely to letters written by prominent Chicagoans to Santa Claus. Mayor Kennelly asked for "comfort and security" for all children, for "teachers kind and wise, loving parents, faith in God, their country, their community." He asked Santa to bring to grownups the power to appreciate the goodness there is in life and the happiness that comes through doing something for someone else. Harriet Vittum, dean of the city's social workers, asked Santa to put in the stocking of every child in America "security from the cost, the waste, the devastation, the human suffering of another war." She reminded him that he usually has some help from parents, so she was urging him to enlist them in bringing the gift she asked.

* * *

And So Forth

In Northwestern University's downtown evening school, five or more employees from each of 288 Chicago firms are enrolled. The university has just announced that the annual tuition in its undergraduate schools is to be raised from $400 to $480. It explains that faculty salaries must be raised, whereas endowment returns for all schools except the technological institute are producing inadequate funds to balance present operations.

The curriculum for the winter term of the Chicago school of religion, to be held on Monday evenings Jan. 19-Feb. 23, includes courses in youth relationships, arts and crafts in the growth of Christian persons, the use of music in Christian education, recreational leadership and storytelling. The school is sponsored by the local church federation's department of Christian education.

Mayor Martin H. Kennelly has answered the state Democratic organization's plea that he consent to become its candidate for governor with a "final and irrevocable No." "My work here has only started," he said. "Changing government is not a mechanical operation. You must change the thinking of people in government, and of the public, too."

CHARLES L. VENABLE.

Canada to Admit Baltic Voyagers

The Canadian Lutheran World Relief organization in Winnipeg, by intervening with dominion immigration authorities, has made it possible for the 24 Baltic refugees who came by sailing vessel to Florida in September to settle in Canada. They had been held on Ellis Island and finally denied permission to remain in the United States. Forty-eight Estonian refugees who made similar voyages from Sweden last year were permitted to stay in this country, as were the 16 who arrived in 1945.

Interchurch Council Appeals For Aid in Housing

The Interchurch Council of the Netherlands has appealed to all church members to help ameliorate the tragic housing shortage in Holland and, if at all possible, to rent rooms to homeless families and individuals. It adds an appeal to those who must share their quarters with others to do so in a manner "to avoid discord."

Sees Partition as Blow to Missions

Lutheran Leader Returns from Year in Holy Land Fearful Lest Moslems Ban Christian Instruction

NEW YORK, Jan. 2.—Christianity has been dealt a "staggering blow" by the decision of the U.N. to partition Palestine into separate Arab and Jewish states. This is the opinion of Edwin A. Moll, who has been in the Holy Land for a year serving the interests of German missions for the Lutheran World Federation. "Whether rightly or wrongly, the Moslem attributes his defeat largely to the Christian democracies," Mr. Moll told the National Lutheran Council here on his return. "It will surprise me very much if certain Arab states do not place further severe strictures upon the propagation of the gospel and even ban the teaching of it altogether. . . . It will take time—God knows how long—before there can be recovery." Dr. Moll pointed out that before the decision on partition, Americans were popular and could come and go freely, whereas the British were obliged to use armed escorts. "Now that has all changed," he said.

* * *

Dulles Sees Economic, Not Military, Conflict

Returning from the London conference of foreign ministers and other European discussions, John Foster Dulles, prominent in the Federal Council's department of international justice and good will, insisted that although the meeting did not produce a pact of peace, there is no reason for "hysteria or thinking in terms of war." "The present danger is not military but economic," he said. In France, Britain, Italy and elsewhere, he declared, the economic struggle has already been joined, with the people seeing the issues and preparing to work and sacrifice that free institutions may survive. "We must translate European economic recovery from the realm of speculation to the realm of fact," Mr. Dulles said. "Then the foreign ministers can resume negotiations with good hope of success. The next move in the struggle for peace may therefore have to be made this winter in the halls of Congress."

* * *

Urge Fair Educational Practices

In a resolution adopted recently, the human relations commission of the Protestant council of New York went on record as favoring legislation for the establishment of fair educational practices in the state. It urged the creation of an agency within the state department of education which would be charged with the responsibility for initiating and conducting investigations when discriminatory practices in admissions to educational institutions are reported. The agency would have the power to evoke effective sanctions by applying to the courts for enforcement orders. Alvin Johnson, chairman of the New York state committee for equality in education, has urged

"HOW DO YOU KNOW SO MUCH ABOUT THE NEW BOOKS?"

. . . asked Pastor Brown of Deacon Smith during a book discussion one evening. "Why, you've even mentioned some I haven't heard of yet!"

"RBC BULLETIN," Deacon Smith answered cryptically.

"What does that mean?"

"I'm a member of the Religious Book Club. I get their monthly RBC BULLETIN which reviews all the important new books of spiritual interest that will be published during the month."

"I can see why you're so well informed, then; but, tell me how much do you have to pay for membership?"

"Nothing at all," said Deacon Smith. "I just pay for whatever books I order. And I can tell you that it saves me money. I joined only recently, but I've been intending to for many years, and I've already saved quite a bit on my purchases."

"Just how does it save you money?"

"To begin with, I got a free book for joining, the five-dollar edition of Wagenknecht's famous anthology about Jesus."

"What did you agree to do when you joined?"

"To buy at least six books a year from the Club."

"Club selections, I suppose?"

"Not necessarily. But I like the Club selections. And besides, I'll get a free bonus book if I purchase Club selections."

"Does the BULLETIN review many books other than the Club selections?"

"Yes, many. I understand many libraries find it so helpful," added Deacon Smith, "that they either join the Club as regular members or pay $2.00 a year for a subscription to the BULLETIN."

"Supposing you don't want the Club selection?"

"After you read the review in the BULLETIN you decide whether you want it or not. If you want it, you don't need to do anything. It comes automatically. If you don't want it, you just send the Club the "No Book" form it encloses with each BULLETIN. That's all. You don't *have* to take any Club selections if you don't want to."

"I like to pick my own books."

"So do I . . . and I do." Deacon Smith smiled. "Besides, I'll bet you'd be surprised how many of the books you bought last year were Club selections. And when you buy four Club selections you get a free book as a bonus. That's another saving. The bonus books are worth from $3.00 to $5.00, usually, so that's anywhere from seventy-five cents to a dollar and a quarter you save on each of the four Club selections you buy."

"How much are the Club selections?"

"They are often much lower than the regular retail price—never higher. For instance, the Club brought out the first four books of THE INTERSEMINARY SERIES in a two-volume edition at $3.95 instead of $5.00. And when it offers two books in one month as a Double Selection it sometimes gives you a special price if you take both books at the same time. The price seems to depend on the books."

"What's the average?"

"Oh, around three dollars, I guess: sometimes less, sometimes more. But you don't have to take the Club selection unless you want it. If you want it, you get credits towards a free bonus book, of course."

"Look here," said Pastor Brown, "let's get down to cases. Let's compare what you paid for some books you bought recently with what I paid."

Deacon Smith took pencil and paper and wrote four titles, then added the new C. S. Lewis book, explaining, "That's the bonus I'm going to get for taking these four recent Club selections." Then he set down in one column what Pastor Brown had paid and in a second column what he had paid:

THE INTERSEMINARY SERIES	~~$5.00~~	$3.95
CHRISTIANITY TODAY, edited by H. S. Leiper	~~$5.00~~	$4.50
PAUL, by Edgar J. Goodspeed	~~$2.50~~	$2.50
THE GOODLY FELLOWSHIP OF THE PROPHETS, by John Paterson	~~$3.00~~	$3.00
MIRACLES, by C. S. Lewis	~~$2.50~~	....
	~~$18.00~~	$13.45

"So," said Deacon Smith, "you paid nearly five dollars more than I did, not to mention the free book I got for joining the Religious Book Club and my free subscription to the RBC BULLETIN.

"Where," asked Pastor Brown, throwing up his hands in surrender, "is the dotted line?"

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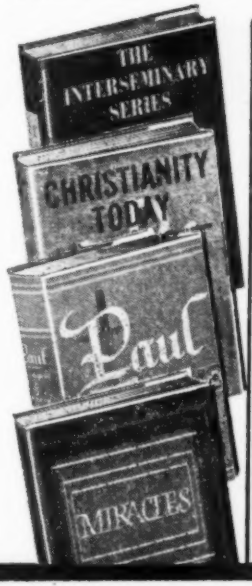

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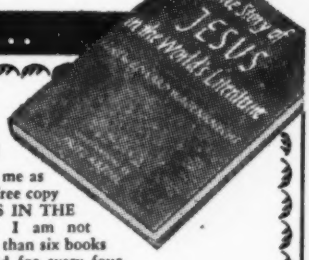

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Governor Dewey to include in his message to the legislature a request for a fair educational practices law to end discrimination in education because of race, religion or national origin.

* * *

New York's Christmas 'Superlative'

Christmas was celebrated in the city with the usual largess. The post office handled the greatest volume of mail in its history—15,630,000 greeting cards in one day, nearly 3,000,000 over the previous record. Funds raised by newspapers for the needy totaled over $650,000 on Christmas Eve, a larger sum than in previous years despite the vast amounts being given to overseas aid of every kind. One Brooklyn bank entertained 3,000 children at Christmas parties. The Brooklyn council of churchwomen distributed to children's and tubercular wards in hospitals 1,251 gifts supplied by church agencies and business groups. The "most powerful musical instrument in the world," located on the 86th floor of the Empire State building, broadcast Christmas carols that were heard as far away as Coney island. Even the snowstorm which broke on the morning after Christmas was the heaviest on record. A Yuletide message of good will and brotherhood was sent by the Synagogue Council of America on behalf of all the rabbis and synagogues in the country to five Catholic and Protestant leaders: Charles P. Taft, president of the Federal Council; Cardinal Spellman; Msgr. Patrick A. O'Boyle, archbishop of Washington; Ralph H. Long, president of the National Lutheran Council; and Everett R. Clinchy of the National Conference of Christians and Jews.

* * *

Honor 1657 Document on Religious Freedom

Quaker leaders and clergymen gathered in the old Friends Meeting House in Flushing this week to participate in a memorial to the freeholders of the village who on Dec. 27, 1657, signed "America's first document of religious freedom." That document remonstrated against an order of Gov. Peter Stuyvesant denying the right of freedom of worship to residents of the village. Although many were thrown into jail, they finally won their case by appeal to the Dutch West India company.

* * *

And So Forth

Elmer G. Homrighausen will take a year's leave of absence from Princeton Theological Seminary to organize a campaign of evangelism in Europe under the auspices of the World Council of Churches.

The metropolitan Christian youth council is undertaking to provide milk for the supplementary feeding of 150,000 starving children in Europe and Asia.

In a report made after prolonged study, Leo Pfeffer of the American Jewish Congress states that use of released public school time for religious education has not to any appreciable extent met the problem of growing religious illiteracy among American youth, and that it threatens the American principle of separation of church and state. He also sees danger in the fact that parents may assume that released time instruction is an adequate substitute for regular after-hour or Sunday school religious instruction.

J. HENRY CARPENTER.

Publish Danish Bible in Braille

First Complete Edition Will Go Free to All Blind Who Wish It—Plan New Church Center in Iceland

ROSKILDE, DENMARK, Dec. 18.—On Dec. 4 the Danish Bible Society published its first complete edition of the Bible (38 volumes) in Braille. It will be distributed free to any of the 1,600 blind persons in the country who express a desire for it. About half of these persons, it is estimated, can read Braille. Denmark is rather late in having a complete Bible for the blind. England has had hers for more than a century, Norway since 1925 and Sweden since 1937. Portions had been published in Braille in Denmark before, but never the complete Bible.

* * *

Church of Iceland Plans Center

Plans for a "church house" consisting of a hotel, meeting rooms for young people's societies, a library of church papers and theological periodicals, and a Church of Iceland publishing house were approved at the recent 7th Icelandic church congress in Reykjavik, Iceland, where the center will be located. The 200 pastors and other delegates heard various leaders report on the work of the church. They voted to ask the fishermen of the country to stop working on Sunday. A delegate from Canada reported on the work being done among the 6,000 Icelanders now living in that dominion. The Sunday school movement began in Iceland in 1893. Today, it was reported, 4,500 children are in Sunday schools in Reykjavik, but elsewhere in the country the movement is progressing very slowly.

* * *

Bishops of Norway and Sweden Appeal for European Aid

Archbishop Eidem of Sweden has issued an appeal to the churches to help their suffering brother churches of Europe. He points out that church members in Sweden have been supporting mainly such institutions as the Save the Children movement, the Red Cross and general relief agencies. There is greater need now, he says, to help rebuild the churches destroyed during the war and to send Bibles and other materials to congregations. The archbishop also appealed for aid in providing religious activities for the refugees now in Sweden. In Norway, the bishops have joined in an appeal for aid to the people in war-ravaged lands. The Norwegian churches are shortly to launch a drive for funds for this purpose. Directing it will be Pastor Grasmo, who is president of the Norwegian Young People's Society. Mr. Grasmo is now in Germany investigating needs.

* * *

Denmark Has 6 Divorces for 1,000 Marriages

Recently released statistics on marriage in Denmark are not encouraging. In 1945, 6 marriages per 1,000 ended in divorce, as compared with 5 the previous year. Because of the severe housing shortage, many marriages are postponed. The av-

erage age of couples at marriage is 27 for men, 25 for women. The number of children born less than nine months after marriage is increasing; in 1945 the figure was 37.4 per cent as compared with 33.8 per cent in 1938. The birth rate for the country at large is increasing, the death rate declining.

* * *

Missionary Society Forced To Reduce Salaries

Because the Danish Missionary Society has been obliged to reduce its budget, salaries of missionaries at home and abroad must be lowered, though they were already low enough. The fact that the reduction comes at a time when prices are higher than ever will make it very difficult for the missionaries to get along. In addition, some very necessary repairs on buildings in the society's mission fields must be postponed. The society is appealing to the Church of Denmark for increased support.

* * *

Reopen Tomb of 12th Century Archbishop

To provide information for scholars of the Danish National Museum seeking to ascertain the family relationship between Archbishop Absalom, 12th century Danish ecclesiastic, statesman and warrior, and Asser Rig, another figure prominent in Danish history, the archbishop's tomb was opened on Dec. 3 and his skull was photographed. This is the third time the tomb, which is in the old cloister church of Soro on the island of Zealand, has been opened. The first time was in 1536, the second in 1827. Only a few remnants of the skeleton and clothing were found this year. Archbishop Absalom founded Copenhagen and built several of our famous churches, including Roskilde Cathedral.

* * *

And So Forth

The world conference of Moral Re-Armament in Caux was attended during the past summer by about 200 Swedes.

The bishops of the Church of Norway have issued a pastoral letter on the trials now being conducted for those accused of treason during the nazi occupation. They urge that the way of justice be followed, and that decisions be made in "the light from above," not on the basis of merely human and biased criticism. They ask the churches to do their part to see that this is done.

The diocese of Oslo is to be divided, and the new diocese is to be called "Tunsberg." In due time a bishop will be appointed. The decision to divide the diocese came not because it is unduly large, but because the Bishop of Oslo, the capital of Norway, has so many other duties besides diocesan ones. The Church of Denmark is again considering dividing the diocese of Copenhagen for the same reason.

K. E. JORDT JÖRGENSEN.

Christian Groups Provide First Aid in Jaffa

During the Arab-Jewish disturbances in Jaffa, the Anglican Church Mission Society has placed its hospital at the disposal of city authorities, Religious News Service reports. Orthodox and Roman Catholic clubs in the city have been converted into first-aid stations for victims of clashes between the warring groups.

New Harper Books

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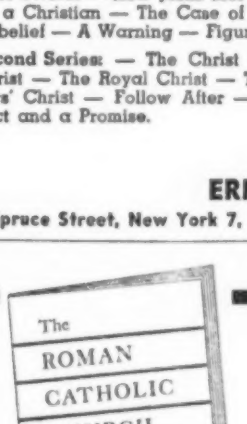

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Clergy to Assist Juvenile Court

Judge Gilliam of Denver Names Liaison Agent to Contact Pastors—County Divorce Rate Tops Nation's

BOULDER, COLO., Dec. 27.—A plan whereby Denver clergymen will be enabled to work more closely with juvenile court authorities has been announced by youthful Judge Phillip B. Gilliam, a worthy successor to Judge Ben Lindsey, who won fame some years ago for his work as head of the city's juvenile court. Allan D. Russell, director of the Salvation Army's Red Shield club activities, has been appointed as liaison agent between the court and the clergymen. Explains Judge Gilliam: "When a youngster is admitted to the city detention home, he will be interviewed by Russell, who will try to learn why the child got into trouble, what his playtime activities are and which church he regards as his own. On the basis of this information, Russell will communicate with the minister, priest or rabbi and enlist his assistance in handling the case."

* * *

Suggests Means of Halting Increasing Divorce Rate

In November the county in which Denver is situated recorded 447 marriages and 219 divorces, a higher rate than the national figure of one divorce for every three marriages. Eugene P. Link, chairman of the University of Denver's sociology department, has suggested the following steps as essential if the increase is to be halted: uniform marriage and divorce laws, establishment of frank courses on marriage and the family in high schools and colleges, federal aid to married students so that couples financially unable to attend college may do so, incorporation of university housing units for married students as permanent features on all campuses, and acceptance by men of the fact that the patriarchal type of family is being replaced by one in which there is equality. Dr. Link declares further that marriage laws should provide for at least a 10-day waiting period and for premarital physical examinations, and that a waiting period of at least one year should be required before divorces are granted.

* * *

Old Age Pensioners Receive High Share of Relief

Colorado's effort to be kind to old age has led to a situation in which old people are being treated with generosity by the state while other dependent groups suffer. This month each old age pensioner is to receive $89, with the prospect of a $47 bonus in January. Funds for the payment come from the 85 per cent of liquor taxes earmarked for old age pensions, regardless of how much revenue there is or how great other welfare needs may be. Blind pensioners receive only about $65 a month, while dependent families, which average a mother and two children, receive but $95.

* * *

Churchmen Support Proposed Human Relations Commission

Charges of injustices to minorities in Denver made in the report by the mayor's

committee on human relations, of which Dean Roberts of St. John's Cathedral was chairman, have stirred up a hornet's nest. Conventional hatemongers loudly denied that discrimination exists and utilized the publication of the report as a sounding board for their propaganda. One rabble rouser rented the municipal auditorium to proclaim his views. The daily papers' comment was none too sympathetic, characterizing the report as "too negative." However, the Denver ministers' alliance and several denominational conferences promptly assured the mayor of their unanimous support for the commission on human relations which the committee proposed. For a week, members of the committee contributed articles to the *Denver Post* in support of their conclusions and recommendations.

* * *

And So Forth

Ivan Lee Holt, Lindsey B. Longacre and Russell L. Dicks will deliver the addresses during Iliff School of Theology's annual week of graduate lectures Feb. 10-13.

Columnist Lee Casey of the *Rocky Mountain News* devoted his space in a recent edition to a review of Edgar J. Goodspeed's book on Paul, just published. He headed it "Apostle Paul Good Reading."

John C. Young, formerly president of the Colorado council of churches and a state supreme court justice, has joined the staff of the nazi crime tribunal in Nüremberg, Germany.

The Denver Y.M.C.A. is initiating a building program, to cost more than $1,000,000, for its downtown and branch buildings. Mr. and Mrs. Paul Newstrom have made an advance gift of $50,000 to the west side branch.

The *Denver Post* recently ran a splendid feature story on Rabbi Charles Kauvar, who for more than 40 years has served the B.M.H. Synagogue and the city at large. It was headed "Modern Patriarch."

The campaign for a student union building on the campus of the state university here as Colorado's memorial to the men who fell in the two world wars is well on the way to its $2,500,000 goal.

CLARENCE W. KEMPER.

Jerusalem Bishop Terms Partition Unworkable

In the first statement issued by an Anglican authority since the United Nations' decision to partition Palestine, Bishop Weston Henry Stewart of Jerusalem declared recently that partition is "wrong in principle and unworkable in practice," Religious News Service reports. The bishop said he welcomed the creation of an international settlement in Jerusalem, but added that his approval was "subject to the hope that the demilitarization of the city will not mean lack of adequate protection."

S.C.M. Hostel Serves Korean Students

More than 350 Korean students are housed in the Soong Duck church and hostel maintained in Seoul by the Student Christian Movement. They are also given supplementary food by the management of the hostel. The movement has organized in Korea a program carried on by student deputation teams to help rehabilitate the thousands of persons repatriated to their homeland after the war.

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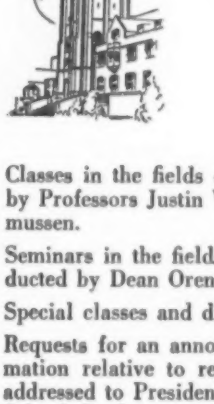

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Church Hours on Southern Radios

4 Denominations Alternate in Programs Carried by 60 Stations—Baptists Reaping Tithing Harvest

ATLANTA, Jan. 2.—Through the Southern Religious Radio Conference the Methodist, Presbyterian, Episcopal and Baptist churches in the south are presenting a regular Sunday morning program over a network of nearly 60 radio stations from Maryland to New Mexico. Under the present plan each denomination presents the programs for one quarter of the year. The Episcopal hour has been heard this fall; the Baptist hour will be heard during the first three months of 1948. The theme for the Baptist program will be, "Divine Light for Daily Living." Kyle M. Yates of Houston, Tex., will be the speaker in January. During February C. C. Warren of Charlotte, N. C., Charles Wellborn of Waco, Tex., and T. F. Adams of Richmond, Va., will give the addresses. Duke K. McCall of Nashville will speak in March.

* * *

More Catholics Seek Baptist Affiliation than Vice Versa

A study by Porter Routh, Southern Baptist statistician, which appears in the current Southern Baptist *Quarterly Review* reveals that there is no one-way street to the Roman Catholic Church in the south. While there are some Baptist losses to the Roman Catholic Church, it appears that they are more than offset by nominal Roman Catholics who have sought membership in Baptist churches. An indication of the situation may be seen in reports from 65 churches from Maryland to New Mexico which show more than 500 former Roman Catholics baptized between 1942 and the present. M. E. Dodd of Shreveport, La., reports that during his 35-year pastorate he has baptized 500 former Roman Catholics, 75 of them within the past five years. No full record is kept in most Baptist churches of the former affiliation of those seeking membership, and so statistics are difficult to obtain. Mr. Routh points out that no special effort has been made by Southern Baptist pastors to proselyte members of the Roman Catholic Church.

* * *

Baptist Tithing Program Brings Rewards

The executive committee of the Southern Baptist Convention at its meeting in Nashville Dec. 22-23 set a goal of $10,000,000 for the coming convention year. Of this amount $7,500,000 will be sought through the cooperative program, with $4,000,000 for the work of agencies of the convention and the balance for capital improvements. Of the distributable funds, 50 per cent will go to the Foreign Mission Board, 16½ per cent to the Board of Home Missions, 12½ per cent to the Relief and Annuity Board, 5 per cent to each of the seminaries (Louisville, Fort Worth and New Orleans), 2 per cent to the Negro seminary, and the balance to other agencies. Receipts for 11 months of 1947 were over $7,000,000. Much credit for the increase this year is given to the tithing campaign which has

been conducted in Southern Baptist churches during the past three months. Merrill D. Moore of Nashville was elected director of promotion and associate secretary of the executive committee.

* * *

Christian College Wins State University Approval

The Georgia Christian Church is establishing at Athens a college which will be conducted in cooperation with the University of Georgia. A site has already been secured. The Christian churches in the state are raising $55,000 for the erection of the first unit, which will provide an apartment for a professor, dormitories and social and classroom facilities. The faculty of the college will have university approval and an exchange of credits will be given.

* * *

And So Forth

The Georgia Baptist hospital will seek $2,500,000 in Atlanta early in the new year as part of a building program. Baptists of the state have already contributed more than $1,000,000 toward the project.

The First Methodist, First Baptist and First Presbyterian churches of Atlanta are preparing for their centennial celebrations in 1948.

The Georgia citizens' council is to bring Grace Sloan Overton to 25 cities of the state for conferences on marriage and juvenile problems early in 1948.

Southern Baptists have sent over 400,000 pounds of used clothing to the relief center at New Orleans for European needs. In January they will seek $500,000 for food relief.

Wesleyan College, Macon, oldest college in the world chartered to award degrees to women, recently celebrated its 111th anniversary. The institution, which was attended by the Soong sisters, usually has a goodly number of Chinese girls in its student body.

PHILLIP J. McLEAN.

Project New Hospitals

Three Counties in Kentucky Vote Bond Issues—Methodists Select Site

BRADFORDSVILLE, KY., Dec. 24.—In the recent elections, three Kentucky counties—Casey, Garrard and Nicholas—voted overwhelmingly to authorize bond issues for hospitals. They will seek grants under the U. S. public health service's hospital construction program. Methodists of the Louisville conference have selected a 28-acre site—one of the most beautiful around Louisville—for the 300-bed hospital which they plan to build at a cost of possibly $3,000,000. More than $1,000,000 was pledged to the project during 1947.

* * *

Many Kentucky Colleges Benefit from Gifts

Contracts have been awarded for construction of two new buildings at Union College, Barbourville, at an estimated cost of $400,000. One of the structures will house a chapel and the fine arts department, the other a student recreation center. The recent gift of $120,000 by the three Cooke brothers of Louisville to Georgetown College, a Baptist institution, was the largest single gift ever received by

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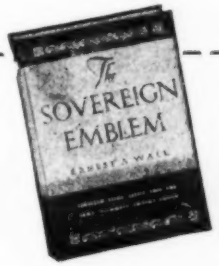

THE AUTHOR

Ernest A. Wall, pastor of Trinity Methodist Church, Richmond Hill, New York City, is a native of England. After extensive missionary work among the French and Berbers in Algeria, he came to the United States. He has contributed extensively and brilliantly to many religious publications.

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that school. It will be used in the erection of one of several proposed new buildings. Centre College, Danville, was awarded property estimated to be worth $250,000 in the will of the late Mrs. Robert Graham Evans of Danville. A part of the centennial observance of the Female Orphan School at Midway is a campaign to raise $4,000,000 for new buildings and an endowment fund. More than $2,000,000 has already been pledged. The school cares not only for orphans but for daughters of missionaries in service and of service men. Its curriculum extends from seventh-grade level through junior college. Asbury Theological Seminary, Wilmore, opened its fall quarter with 226 graduate students registered. Twenty-three denominations, 33 states and 7 foreign countries are represented in the student body. Five additional men were made professors in a colorful ceremony Oct. 29.

* * *

Minister Is Beneficiary of Own Life Insurance Policy

Mark Collis, pastor emeritus of Broadway Christian Church, Lexington, recently became the beneficiary of his own life insurance policy by reaching the age of 96. According to mortality statistics, only about 3 out of 1,000 persons achieve such longevity. In his 82nd year Mr. Collis wrote: "I want to live as long as I can to enjoy the good things of life and be of service to my fellow men. When that is no longer possible, I want to go on to enjoy the glories of my heavenly home."

* * *

And So Forth

W. O. Carver, who four years ago retired as professor of comparative religion and missions at Southern Baptist Seminary, Louisville, has been named acting head of the seminary's department of theology. He succeeds H. W. Tribble, who resigned last spring to become president of Andover Newton Theological School, Newton Centre, Mass. The seminary opened its 89th session with more than 1,000 students.

Climaxing a five-day homecoming program Nov. 15, Walter Alexander Groves was inaugurated president of Centre College. Principal speaker at the ceremony was Tom C. Clark, attorney general.

Pike county, last remaining wet region in eastern Kentucky, voted dry in a recent local option election. The contest which followed was resolved when the wets withdrew their challenge of the election results on condition that the date for inaugurating prohibition be extended to next June 1.

When the famous thoroughbred Man o' War died this fall, his body was embalmed and buried in an oak casket in a famous beauty spot near Lexington. Taps were sounded and speeches were made by representatives of various racing interests. All honor to a fine specimen of horseflesh, but things seem sadly out of balance in a world of suffering when such lavish expenditure can be made for the burial of a horse.

At the fall session of the Louisville Methodist conference, three young men were assigned to a project in the Cumberland foothills to be known as the Clinton county parish. The project will be conducted according to plans formulated by the denomination's town and country commission.

JAMES C. RAWLINGS.

M.F.S.A. Turns Slightly to Right

Federation for Social Action Responds to Criticism of Leftist Line—Asks for Probe of Vatican Agents

KANSAS CITY, Dec. 29.—Criticism within its own ranks as well as from the outside caused the Methodist Federation for Social Action to take what is considered here to be a rightward turn in its 40th annual meeting, which ended today. The 100 delegates from 24 states were still notably more critical of American policy than of Russian, but a number of statements were modified when delegates objected to sticking too close to "party" line or language. The resolution on American-Soviet relations illustrates the general procedure. It commended emergency aid to Europe but avoided mention of the Marshall plan. It called on the United States to destroy its stockpile of atomic bombs, to stop making bombs and to agree to outlaw atomic weapons. But it did not mention our Acheson-Lilienthal plan of international control or Russia's refusal to submit to inspection.

Opposes U.M.T.

The conference unanimously opposed universal military training. It "hailed with high appreciation" the action of the United Nations Assembly condemning warmongering. It asked for an organization to unite churchmen with atomic scientists "in a program of public education on behalf of the international control of atomic energy and world peace." It volunteered to lead the educational forces of the Methodist Church in an effort to bring to the attention of Methodists "reliable and accurate information about Russia, China, the East Indies, Greece and the total European situation." Nobody pointed out that this choice of areas about which information is to be given is significant.

Ask Vatican Probe

Noting that the Vatican claims to be a state and that its claim is recognized, the conference requested the department of justice "to conduct an investigation to determine whether or not agents of a foreign power, namely, the Vatican state, are violating the Foreign Agents Registration Act." The meeting called on all Americans to "decline the call to holy war being preached by the Vatican and its emissaries." Without a dissenting vote, it pointed out that "there is freedom of religion in the Russian territory" but no freedom in "Spain and many other fascist or Catholic-dominated countries." The conference asked "the recall of the President's personal emissary to the Vatican, who is now holding the rank of ambassador."

Oppose Loyalty Test

A subcommittee on the church and civil liberties brought in a report asking the President to revoke his executive order requiring loyalty tests for federal employees. Harold Case, pastor of the large Methodist Church in Pasadena, Calif., sought to have this section deleted, but was outmaneuvered by Harry Ward, formerly of Union Theological Seminary, who got it inserted

in a different place. The conference favored a federal FEPC, the abolition of the poll tax and the repeal of the Taft-Hartley law. By a close vote the meeting supported Jack R. McMichael, executive secretary of the M.F.S.A., in a resolution expressing opposition to a proposed bill requiring "members of any political party to register as agents of a foreign government." It asked churchmen to oppose discrimination in employment or housing and approved the report of the President's civil rights commission.

On Palestine

On questions where American and Russian policy are in agreement, as on Palestine, the conference had some difficulty in making up and expressing its mind. After considerable discussion and reference back to committee, the Palestine resolution finally was cut down to three sentences: "We are concerned about the rights and welfare of Jews and Arabs in the Near East. We do not believe that resort to violence will produce any lasting solution to the present problem of Palestine. We urge our government to work through the United Nations for justice to both groups." As to China, the conference urged "immediate withdrawal" from that country of American military advisory groups and "an embargo upon munitions or other military aid." It favored self-determination for the Ryukyu islands, condemned American policy as "imperialistic" and hailed Panama's action in terminating leases on military bases as "a proper rebuke to American imperialism and militarism."

Feng Denounces Chiang

Among the speakers at this federation conference was Methodist General Feng Yu Hsiang, who has refused to obey Generalissimo Chiang's order that he return to China and is said to be dreaming of starting a "China in exile" government. Feng denounced his commander in chief as "traitorous to General Marshall" and said he hoped "the United States will help China win peace and democracy and not help an executioner." Another speaker, Kermit Eby, educational director of the C.I.O., urged the churches to train Christian labor leaders in their seminaries. Jerome Davis, lecturer and author, pleaded for understanding of Russia, claiming that that country "spends less on military appropriations than the United States," that her recent expansion was merely taking back land she had previously lost, and that she "has tried to work through the U.N. for peace."

Warns of Danger

Harry F. Ward declared on Sunday afternoon that "the people of the United States are now facing the greatest attack on their civil rights that their history affords. For the first time there is a complete mobilization of all anti-democratic forces. The attack is launched on every front—political, economic, cultural, religious. Its final objectives are the destruction of the foundations of the democratic way of life." He cited as evidence attacks on the Communist party, loyalty tests, congressional investigations and screen censorship. As a remedy he recommended the familiar united front "of all who are menaced by the common enemy" and specified that Communists and "fellow travelers" must be

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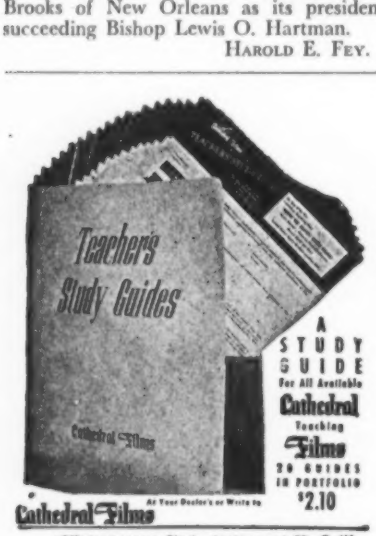
included in that front. Before the conference adjourned, it elected Bishop R. W. Brooks of New Orleans as its president, succeeding Bishop Lewis O. Hartman.

HAROLD E. FEY.



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Dean Insists on Right to Opinions

But Canterbury Official Stresses that He Does Not Claim to Speak for the Church of England

LONDON, Dec. 24.—The Archbishop of Canterbury and the dean of Canterbury have made a friendly appearance together in the press in an attempt to tell the world just where each of them stands. The dean (Hewlett Johnson) is a fervent friend of the Soviet Union and goes about making speeches which are widely quoted in some misguided quarters as almost official pronouncements of the Church of England. Now the dean makes it perfectly clear that he speaks only for himself, and that his official jurisdiction is confined to the small world of Canterbury Cathedral of which he, with his chapter, is official guardian. But he stoutly maintains his right to speak his own mind as an individual citizen. The trouble lies in the use of the word "Canterbury"—the mother church of the Anglican world. Any other dean, any other bishop, would pass unnoticed and quarrel merrily unseen as always since bishops were bishops and deans deans. Dr. Johnson, by the way, is a member of the editorial board of the *Daily Worker*, Britain's only Communist paper. He holds that "socialism is the scientific and logical consequence in our age of Christian morality."

* * *

Commons Votes Allowance To Elizabeth and Philip

Princess Elizabeth and her husband, Prince Philip, are to receive £50,000 a year for the upkeep of their home and for what may be called the "running expenses" of their royal position. In making this decision the House of Commons had what Sir Stafford Cripps described as a "good-tempered debate." A hundred and sixty-five Labor members voted for a sum of £40,000 instead of £50,000, not because they are anti-monarchist or harbor ill will toward the young couple but because they believe that simplicity in style and manner of life is incumbent on every section of the British populace at this time. But the majority felt that if you want a touch of pageantry and color, with a flash of romance and royalty as well, you have to pay for it. For instance, "all the king's horses and all the king's men" cost money although they appear only twice a year. In any case, the king is to pay for the increase in his daughter's allowance for the next four years—to the tune of £100,000—out of money he has saved by this very simplicity of life during the war years.

* * *

Attend Dutch Missionary Societies' Jubilee

British representatives (including your correspondent) who have been at Rotterdam for the triple jubilee meetings of the Dutch missionary societies report a liveliness and vigor in missionary affairs in the Netherlands. Hendrik Kraemer, who goes in January to Geneva as rector of the Ecumenical Institute, presided at the meetings. Present as visitors were Dr. Freytag from Hamburg and Dr. Schloesing from Paris, as well as representatives from Denmark and Belgium. The Dutch societies have now achieved a union in administration and a closer identification with the life of the Reformed Church. Dr. Zeydner, president of the General Synod of the church, who spoke at the meetings, has lately been on a visit to the missions in Indonesia—a new departure for a leader of the home church.

* * *

Britain Displays Her Meager Newspapers

One of the most compelling shop window exhibits in London is that in the *Daily Express* building in Fleet street, where the woeful tale of Britain's newsprint shortage is set out in all its grimness. There is displayed a collection of newspapers from all over the world, in size and splendor shaming the penurious-looking British sheets. It is galling to see a Lima paper flaunting its 20 giant pages beside the London *Times'* meager 8. But the real shock is a weighing machine in one scale of which is a copy of the *Chicago Daily News* for Sept. 24, 1947, weighing 12 ounces, and in the other *all* the national daily papers of Britain, weighing together only 8½ ounces. "Newsprint," according to the *Express*, "is vitamins for democracy, and we are suffering from malnutrition."

* * *

And So Forth

Chalmers Rogers, formerly chairman of the Congregational Union of England and Wales, who recently visited the United States, has become moderator of the union's South-West province. Dr. Rogers has completed a 26-year pastorate in Wandsworth, a badly battered area of south London. Ernest Bevin, who represents Wandsworth in the House of Commons, paid tribute to Mr. Rogers in a message to the farewell meeting tendered by the parish.

The Bishop of Liverpool (Dr. Martin) intends to visit every large factory in his diocese. He is received by the management, makes a tour of the works and addresses the workers.

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The Church Roll

Stephen H. Fritchman, formerly editor of the *Christian Register*, national Unitarian magazine, has accepted the pastorate of First Unitarian Church, Los Angeles, Religious News Service reports.

S. C. Michelfelder, executive secretary

of the Lutheran World Federation and the agency's representative at headquarters of the World Council of Churches in Geneva, arrived in this country Dec. 21 to speak in a number of cities in the National Lutheran Council's 1948 campaign to raise $4,000,000 for overseas relief and reconstruction.

Hans Asmussen, chancellor of the Evangelical Church in Germany, will continue through January his speaking tour through the eastern and midwestern states, climaxing it Jan. 24-27 with an address to the annual meeting of the National Lutheran Council at Richmond, Va.

Joseph Juras, youth leader of the Evangelical Lutheran Church in Slovakia, left for home last week after spending six months studying young people's work in the Protestant churches of this country.

James Myers, for many years secretary of the Federal Council's department of industrial relations and since last year an emeritus executive of the council, has joined the staff of the National Child Labor Committee as assistant secretary for membership.

Dr. Frank Laubach, missionary leader and literacy expert, is in Sierra Leone, West Africa, to assist in preparing literacy courses in the local tribal languages.

Recent deaths in the field of religion: Stewart W. Herman, Sr., for 40 years pastor of Zion Lutheran Church, Harrisburg, Pa., and father of Stewart W. Herman, Jr., for the past two years an executive officer of the World Council of Churches in Geneva, on Dec. 17. During his pastorate at Zion, Dr. Herman had seen his congregation grow to 2,300 persons. . . . Ralph Waldo Bullock, program and research director for the colored work division of the National Y.M.C.A., on the staff of which he had served since 1925, on Dec. 18, at the age of 52. . . . W. B. Burke, who spent 56 years in China as a Southern Methodist missionary, retiring in 1936 and then going back to resume his work and suffer Japanese imprisonment, in Macon, Ga., Dec. 19 at the age of 83. . . . Mrs. Martha MacLeish, second president of Rockford (Ill.) College and long active in welfare and religious work, in Glencoe, Ill., Dec. 19, at the age of 91. For 20 years Mrs. MacLeish was a vice-president of the Baptist Women's Foreign Missionary Society and at one time was president of the Baptist Home Missionary Society. . . . Earl Groth of Fort Wayne, Ind., a director of the Chicago Theological Seminary, Dec. 19.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Case of the Baby Sitter (Screen Guild) *Melodrama.* Detective and dumb assistant undertake to guard child of "visiting royalty" who turn out to be hiding jewel thieves. *Dim-witted* throughout.

Green for Danger (British film) Rosamund John, Trevor Howard, Alastair Sim. *Melodrama.* Murder in a hospital during buzz bomb attack brings engaging Scotland Yard inspector to bewilder the staff, confuse even himself as he seeks for clues. Casual, understated, witty and *baffling* in the best British detective tradition. M,Y

Road to Rio (Par.) Bing Crosby, Bob Hope, Dorothy Lamour. *Comedy.* Slapstick, wisecracks, song and dance as two vaudeville performers, one jump ahead of irate employer, stow away on Brazil-bound steamer. They meet an heiress threatened by gang which periodically places her under hypnotic spell, after landing are able merrily to effect her rescue. Complete nonsense in the usual "Road" tradition, casual fun. M,Y,C

Tycoon (RKO) Judith Anderson, James Gleason, Cedric Hardwicke, Laraine Day, John Wayne. *Melodrama* set in Andes, where efforts of American engineers to complete a tunnel and, when that project fails, a bridge are hampered by local tycoon's stubbornness, his determination to break the chief engineer who falls in love with his daughter. Excellent technicolor and effective use of miniature photography for floods, blasting, etc., make this a film to *please action fans* even if they, like others, find the plot confusing and erratic. M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Body and Soul, Boomerang!, Brief Encounter, The Captive Heart, Crossfire, The Farmer's Daughter, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, Mother Wore Tights, Ride the Pink Horse, So Well Remembered, Stairway to Heaven, This Happy Breed. 1-14-48

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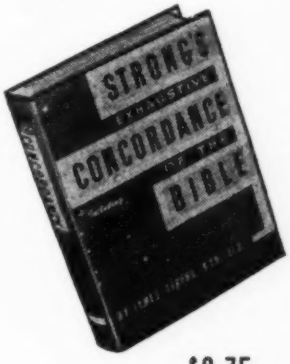

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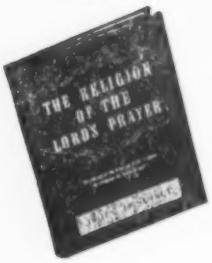

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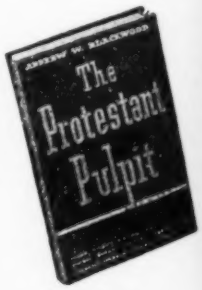

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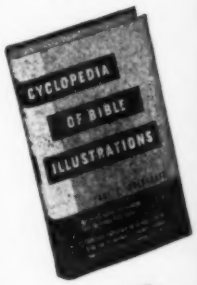

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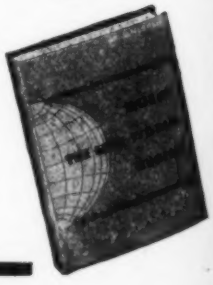

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